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THE MOSAIC TABERNACLE

IN ITS
ARRANGEMENT AND WORSHIP,
AS
THE TYPE OF THE CHRISTIAN CHURCH.

BY
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“THE PRIESTS (IN THE TABERNACLE),
SERVE UNTO THE EXAMPLE AND SHADOW
OF HEAVENLY THINGS. “— HEBREWS
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PREFACE

THE worship of God is the first and holiest duty of man; but the right way and manner of this is not the subject of man's arbitrary choice. Although the prayers of the individual in the still retirement of his secluded chamber, or even the worship of God in common within the limits of a single family may not well be restricted to determinate forms, it is yet somewhat different with the public worship offered unto God in His Church. This, without determinate outward forms, is absolutely impossible. These, however, are by no means a matter of little importance; because the outward forms of Divine worship should always be the proper expression of its inward nature.

When God, for the first time, brought together a number of families into an organized unity as His chosen people, He prescribed with wonderful exactness in the giving of His Law, even to the minutest details, the forms of worship which would be acceptable to Him.

Now, though it be true, that our Lord Jesus Christ declared (John iv. 24) that "God is a Spirit, and the true worshippers must worship Him in spirit and in truth," yet He does not thereby mean that for Christians all outward forms and prescriptions in re-

gard to their worship of God should be evermore annulled; rather, since in this passage He is conversing with a Samaritan woman, He first of all sets the worship of God in the spirit in opposition to the worship of God at a determinate locality. By His manifestation in the flesh, the worship of God, which before that event was confined to the Temple at Jerusalem, was made possible to all true worshippers in any part of the world; so that we now can everywhere lift up holy hands (Mal. i. 11; Philip. iii. 3; 1 Timothy ii. 8). Yet it is by no means taught, that the worship of God wherever it may be should not also be realized and manifested in outward forms. But at the same time, Christ refers in this passage, to the Spirit Whom He would send, and Who assists the weakness of all those who receive Him, and effectually intercedes for them (Rom. viii. 26; 2 Tim. i. 7; Jude 20).

The worship of God in truth, which is further required by Christ, is not then a closer explanation of that worship of God in the spirit. The "truth" which is here spoken of is not at all the opposite of falsehood and error, but rather, of the shadows and types of the Law; for the Law was given by Moses, but truth came by Jesus Christ (John i. 17). He is the Way, the Truth, and the Life. He is the true High Priest in the true Tabernacle. He is the true Light of the world; the true Bread which came down from heaven; and the

true Vine. The outward forms of Jewish worship are by no means here wholly disparaged by Christ; rather, in verse 22, He gives the Jews precisely this praise, that they know what they worship, while the Samaritans worship they know not what. Christ came not to destroy the Law, but to fulfil it.

When Moses was charged by God to build the Tabernacle, he was again and again commanded, "See thou make all things according to the pattern which was showed thee in the mount" (Ex. xxv. 9; xxvi. 30; xxvii. 8). This pattern was nothing else than the Christian Church, in which, therefore, must be found the substance of all those things, the shadows of which Moses was to set in the Tabernacle (Acts vii. 44; Heb. viii. 5). The Tabernacle is, therefore, in all its parts, a symbol of the spiritual House of God (1 Pet. ii. 5); the Church of the living God (1 Tim. iii. 15); yea, of the Body of Christ Himself (Eph. iv. 12-16), in which alone God can and will dwell.

But the type of a building points exclusively to something which has a completely prescribed and well-ordered form and arrangement; for a house is not an unarranged mass of various building materials, not a rude heap of wood, stones and mortar, but a beautiful whole, harmoniously formed out of all these things; otherwise it certainly could not answer its

end. A ruin is never a house. The human body, also, is no loose bundle of muscles, joints, bones, veins, &c., but an organized body to which no member can be wanting if it would live and work outwardly as one man.

Now if these truths come forth so simple and clear even from these earthly objects, how much more important must it be that the Church of God, of which these things were the symbols, should be seen as one great well-ordered unity?

Unity is in fact the first requisite of the Church of Christ; and as it should be always only one, so should it also ever have but one government, one doctrine, and one common form of worship.

Yet, alas, it is not so among us! The spirit of disunion, instead of being repented of, suppressed and expelled, is now, alas, too often gloried in even as an advantage. The so needful unity of worship in the whole Church of Christ, as one body, has almost resolved itself into a mere aggregate of prayers of single individuals, or of mere private assemblies; and hence it comes to pass, that those good old ecclesiastical forms—the expressions of true universal piety—which are too large-hearted to be pressed into the narrow

limits of personal necessities, are decried as too indefinite, inapplicable and cold.

Yet, in order to facilitate to the Church the attainment of this her great problem which is traced out to her in the building and in the whole arrangement of the Tabernacle, it has pleased God, through many gracious and wonderful acts of guidance, and with the help of the gift of Prophecy, to exhibit in the Seven Churches in London, these many years past, a living actual pattern or example of its fulfilment.

These churches have been built up by God, out of a Union of Episcopal and Presbyterian elements; and although each of these seven churches, considered in itself alone, is like all other particular churches, yet when they are brought together in one assembly under Apostles or their delegates, they form a pattern or symbol of the Universal Church of Christ, which in its present corporeal condition can never be wholly brought together in one place.

In this assembly, the ordinances which are appointed for the Universal Church, in respect of worship, discipline and counsel, are actually exhibited; and the manner, after which this assembly is conducted by Apostles with the help of a Council formed exactly after the pattern of the Tabernacle, is the rep-

resentation of the perfect way in which God will gather all His servants of the Universal Church in one great Council to the end that by means of it the Apostles may there receive the needful help for guiding the whole Church, and that the way of God with His whole Church may be made known. Then shall the law go forth from Zion; and the word of the Lord from Jerusalem; then shall they declare His Name in Zion, and His praise in Jerusalem (Ps. cii. 21). Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: He will be our guide even unto death (Ps. xlvi. 12-14). Amen.

THE MOSAIC TABERNACLE

INTRODUCTION

THE kingdom of glory, to which the children of God are called, is that perfect condition of the creation in which it fully answers the end to which it is appointed by God.

The present economy, viz., that of Christianity, is the greatest and last which God has hitherto instituted among men. It shall continue until He shall come again and introduce His kingdom in outward glory upon the earth.

Although the fall of man has utterly deranged the whole creation and perverted its relation to God, yet are all the works of God, how much soever diversified, ever in the fullest harmony with one another. All His works are parts of one great whole - links of one connected chain.

It is the same also with the great work of redemption. So far from changing the original destination of creation, it is rather through the work of redemption that this is first brought out and attained. In His purposes with mankind God ever proceeds in such a way that each later step not only confirms His original

purpose but rather contributes to its perfect fulfilment. We learn indeed from Holy Scripture that, in regard to God's course of procedure with mankind, the natural everywhere precedes the spiritual. In the first Epistle to the Corinthians, it is not the fallen Adam, but Adam as he was before his fall, who is set in contrast with Christ, the Second Adam: for the creation of the first Adam did not fulfil in perfect measure the destination of man. Whilst the first Adam was only the beginning of the natural life of man, the whole original destination of man was first perfectly confirmed, developed and fulfilled only when the Son of God became man and when by His resurrection He was constituted the Second Adam, the Head and Fountain of all spiritual life. In like manner also the perception of natural things precedes that of spiritual things.

This is not an accidental or arbitrary thing; for the natural is everywhere the basis and preparation for the spiritual. All the natural faculties of man are the foundation of that spiritual destiny which he shall attain when, through baptism and through the gift of the Holy Ghost, he has become one spirit with the Lord (1 Cor. vi. 17).

As God deals with man according to a certain progressive order, His earlier ways with him are al-

ways such that they teach us concerning His later ones: and, moreover, not only the natural properties of the creatures, but also the spiritual use which Holy Scripture makes of them even before the incarnation of Christ, are a gradual introduction for us into the knowledge of spiritual things. These are at once the anti-type and the crown of the natural; and are not on this account called spiritual because they make the natural things unnecessary, or because they are not compatible with them, or because they find their use only in the souls of believers; but rather on this account, because they are made to be spiritual things by the Holy Ghost, Whose dwelling-place is the Church of God, which is the body and fulness of Christ; because the Holy Ghost uses, though in various ways and degrees, all provinces of animate and inanimate nature, as also every part of man's three-fold being, body, soul and spirit, in order to glorify Jesus Christ, and the Heavenly Father by Him.

If, therefore, the Christian economy, as the last and nearest step to the kingdom of Christ in His glory, is not only the crown of all earlier economies, but also the aim and object of the same, yea, the real ground of their existence, then may we infer that the proceedings of God in those earlier economies were not final; and if, also, in each of them, the purposes of God obtained only their partial fulfilment, then must

the full and real fulfilment still appear at the end. How much, for that reason, all earlier economies may have had also a self-subsisting reality, yet this can be regarded only as a shadow of its last and real fulfilment. This view finds in the New Testament especially its full confirmation where passages of the Old Testament are quoted; e.g., in relation to the work of creation, to the Divine government of the world, to the dealings of God with the Patriarchs, to the ordinances of the Law, and to the language of the Psalms and of the Prophets.

The work of creation appears as the symbol of a higher creation (Rom. v. 14; Eph. ii. 10; Heb. iv. 3; 2 Cor. iv. 6; 2 Pet. iii. 13). Adam and Eve are, likewise, symbols of a higher union; and words, which were first applied to them, the New Testament repeats in immediate reference to the union between Christ and His Church, and they have only an indirect application to human marriage (Eph.v.31). Enoch prophesied of the last days (Jude 14). Sodom is a symbol of eternal fire (Jude 7). The history of Sarah and Hagar is a similitude of the Law and the Gospel (Gal. iv. 24). Christ was the Rock which followed the children of Israel (1 Cor. x. 4). The ox under the Law was a type of the pastors of the Church, which was given expressly for our sakes (1 Cor. ix. 9; 1 Tim. v. 18). The distinction between clean and unclean beasts, relates to the

distinction between the holy and the unholy (1 Pet. i. 16). The curse on the Jewish criminals was a type of the curse on Christ on the cross (Deut. xxi. 23; Gal. iii. 13). The Holy Tabernacle of the Old Covenant, made with hands, is expressly called the figure of a true Tabernacle (Heb. ix. 24); and the Most Holy Place is a type of heaven (Heb. vi. 19; x. 19). The ministry of Moses was for a testimony of those things which were to be spoken afterwards (Heb. iii. 5). The commandment which was given to Israel was a type of the word of the Gospel (Rom. x. 5). The words of David spoken at first in reference to himself witnessed to Christ (Acts ii. 31; iv. 25; xiii. 33-35). The promise of God to Ahaz (Isa. vii. 14) contains in itself the promise of the birth of the Lord (Mat. i. 22). The stone of stumbling is the Lord Himself (Isa. xxviii. 16; 1 Pet. ii. 8). And, in conclusion, it may be observed that Peter not only says that the Prophets prophesied of the sufferings of Christ and of the glory that should follow, but he declares also most precisely that these things had been revealed to the Prophets for our sakes (1 Pet. i. 12).

In harmony with these remarks we know further that God would have the Jewish people regarded not only as a precursor of the Christian Church, but also as an exact type of the same: He directs our attention expressly to the history of that people and to His dealings with them, and lays them down as an example

for instruction and warning to us upon whom the ends of the world are come (1 Cor. x. 11).

The Law, which gave us the knowledge of sin and which could make nothing perfect (Rom. iii. 20; Gal. ii. 16; Heb. vii. 19) was not only in a moral aspect, a schoolmaster to lead us to Christ in Whom we have a better hope (Gal. iii. 24; Heb. vii. 19), but it was also in all its arrangements an image and shadow of the law of the Spirit, Who makes alive, Who is in Christ and guides the Christian Church (Rom. viii. 2; vii. 14; James i. 25). For the Lord Himself said, "I came not to destroy, but to fulfil" (Mat. v. 17).

THE TABERNACLE IN GENERAL.

THE whole arrangement of the Tabernacle, and the order of the worship and of the service therein as they were commanded by the Lord are shadows and symbols of the arrangement and order of the Christian Church in its present condition in the world; which answers to the wandering of the Jews in the wilderness; whilst the Temple is the type of the Church in its future condition of glory.

There is need of only a single glance at the Epistle to the Hebrews to convince any one that the arrangements and ordinances of the Christian Church, though by no means a copy or repetition of what was established among the Jews, are yet, in fact, the heavenly pattern and antitype of those earthly things brought before us in the Tabernacle. The Holy Place made with hands is called (Heb. ix. 24) the figure of the true; and the faithfulness of Moses in all his house is set before us as the testimony to that which should be spoken from the heavens by the risen Lord (Heb. iii. 5; Acts iii. 22; Heb. xii. 25).

The Tabernacle, as arranged by Moses, was not a pattern which should be copied by the Christian Church, but was itself only a copy of that pattern which God showed to Moses in the mount; and this

pattern was nothing else than the reality of those heavenly things which at that time were still hidden, and were first brought forth into life in the Christian Church.

Although the Mosaic Tabernacle, viewed in relation to time, came into existence earlier than the Christian Church, yet was it nothing else than the earthly copy of the true Tabernacle in heaven. Into this have we now entered with Christ by faith. Over this was He placed as a Son over His own house, after that God in His resurrection by the Holy Ghost had begotten Him out of death. And although He had not previously appeared as High Priest, and indeed could not thus appear, yet, after He was constituted High Priest at his resurrection in the power of an endless life has He entered into the same through His own blood, in that He has ascended to heaven to His Father; and in it He now continually fulfils the office of a High Priest between God and man, after the order of Melchizedek; at present, indeed, still in the way of a mystery in His Church, but which shall be made known in the world to come when the Tabernacle of God shall be with men (Heb. vii. 13; viii. 4; ix. 11; Rev. xxi. 3; xv. 5).

The Church of God is in heaven, viewed as to her standing in Christ her Head; but in regard to her po-

sition in her members she is upon the earth. Every thing which Christ sitting at the right hand of God performs in heaven, in that He purifies, rules und perfects the heavenly condition of His Church, is in full harmony with the true constitution, government and order of Divine worship of His Church upon earth. In so far as these acts are communicable, He accomplishes them in His Church on earth by men; yet in such way that He is, and ever must be, the moving spring of them all. It is not sufficient, therefore, that every thing that is done in the Church be done in obedience to the will of God; but it should also be accomplished through the present power of the anointed Son, Who, by the Operation of the Holy Ghost through men executes the will of the Father. But as Christ has but one way of executing the will of the Father, so there can also be only one true constitution, government, and order of worship in His Church.

We know even from profane history how very early indeed the Christian Church departed from the right way into which God had led her,—how soon she defaced the holy likeness to Christ which she ought always to have preserved unimpaired, and misused and again, quenched the gracious gifts and glory with which she was endowed by the Holy Ghost. Yea, the more carefully we search into the Apostolic Epistles,

the more evident will it be to us that the Church even during the lifetime of the Apostles, whom Christ in person had commissioned to carry out His will, began not only in secret, but also most openly to withstand the gracious will of their Lord, and to thwart Him; yea,—to despise and reject the Apostles themselves (3 John 9; 2 Cor. xiii.; Gal. i. 6; iii. 1; 1 Cor. iv. 8, 9).

When the Apostle shows throughout the Epistle to the Hebrews that the arrangement of the Tabernacle was such as to teach us concerning the ordering of the Christian Church, and yet intimates (Heb. v. 11; ix. 5) that he was far from being able to communicate all that might properly be said concerning it, he does not mean thereby that it was not a proper subject for consideration since the Law has given place to the Gospel; but he means that the Church at that time was not yet sufficiently prepared to receive and give in living form, the full spiritual application of further details. To the Corinthians who were blessed with the presence of Apostles, and who were filled with spiritual gifts even to confusion and disorder, the Apostle says that because of their pride, their idolatry and dissensions, he could not speak to them as to spiritual persons, but that he must deal with them as carnal, and give them the food of little children, though they truly should long since have been capable of receiving the strong food of men (1 Cor. iii. 1).

In like manner he says to the Hebrews (v. 12) that they needed to be instructed in the first principles of the word of God; and the proof how dull of hearing they still were is this, that he could not even once speak amongst them of those things which he had to say concerning the official ministry and actual efficiency of the risen Christ (as the High Priest after the order of Melchizedek) in relation to the supernatural constitution, Divine guidance, and spiritual functions of the Church on earth.

We see from this also that the Church already at that time, because of her deficiency in right preparation, failed to learn many things which concerned the will and the ways of God; for the imparting of which Christ had nevertheless empowered His Apostles. These things were hard to understand, and the devil withstood the making of them known wholly for this special reason, that the very imparting of them to the Church would have brought great blessing.

Since then, these were never more imparted to the Church; and the Apostles to whom their publication was intrusted disappeared from it. These are things, however, which must yet be made known to the Church; for they are no transitory thoughts of man, but eternal truths of God which are indispensably necessary to the Church for her perfecting,—

provided that she, as the body and fulness of Christ, shall ever attain the full stature of holiness and power to which she is called.

But these things can be made known only by Apostles; and the Lord will doubtless soon permit them to be made known by Apostles; for His grace is greater than all the weakness and disobedience of His children. And Apostles are not sent to uphold and go along with the Church through many centuries in the miserable condition in which she is, and which indeed owes its origin directly to their absence, but to carry her on unto perfection.

The high-priestly work which Christ performs in heaven shall be accomplished on earth, not by a return to Judaism, or a repetition of Mosaic ceremonies, but by the words and deeds of living Apostles personally present. By them should the mysteries of His grace be made known in the Church which is herself the future kingdom in a mystery; and by the commandments of Apostles, but not by Jewish types, shall the Church be governed.

THE STRUCTURE AND MATERIALS OF THE TABERNACLE

If now, as we have seen above, the Tabernacle in regard to its whole arrangement and its worship was a type of the Christian Church, then ought we to learn therefrom how Apostles should build, guide, and bless the Church. In order, therefore, to learn to serve God in the right way, and to glorify Him, we will now attentively examine and consider the structure and worship of the Tabernacle as given in Exodus.

The Tabernacle was built for this above all things, that God might have a sanctuary in which He might dwell among men (Ex. xxv. 8); and indeed among a people who had already received His commandments and who were obedient to Him.

It was built with the recognition of a twelvefold unity in the people of God. In all its parts and furniture, it corresponded with that pattern which God showed to Moses (Ex. xxv. 9, 40). Though with the co-operation of assistants of various ranks, it was set up by a man who stood single and alone in immediate communion with the God of Israel, as he who alone received and executed that pattern and carried it into effect.

The things out of which it was made were neither such as God had directly given, nor such as were to be brought by Moses and his assistants only as free-will gifts for this purpose; it was constructed, rather, out of such gifts as were brought by the whole people and belonged to the whole people. These gifts were indeed freewill offerings; yet the people did not make them of their own freewill, but rather first at the command of Moses; and they were placed in his exclusive control.

These gifts consisted particularly, according to Ex. xxv. 3, of:

1. Gold,
2. Silver,
3. Brass,
4. Blue,
5. Purple,
6. Scarlet,
7. Fine Linen,
8. Goats' Hair,
9. Rams' Skins dyed red,
10. Badgers' Skins,
11. Shittim Wood,

12. Oil for the Light,
13. Spices for the anointing Oil and for the Incense,
14. Onyx Stones,
15. Stones to be set in the Ephod and in the Breastplate.

Neither the arrangement, nor the number, nor the qualities of these several gifts is any thing arbitrary. All things correspond with their nature, and throw a beautiful light upon the ways of God. The use to which the several things were to be applied, as well as the means of this application, is made clear to us either through the natural properties of the things or through the express use of them on God's part for some special end. The natural properties of the things can indeed exist for themselves, and remain without any spiritual application; yet the more we learn of the works of God, the more do we find that this spiritual use appears, for the most part, in the most beautiful harmony with their natural properties.

Without doubt, indeed, God did not dwell in the Jewish Tabernacle among men in the same way as He does in the Christian Church; since, at that time, the Son of God had not been made flesh and the Holy Ghost, Who is personally present in the members of

the Church, had not yet been poured out; but, in so far as it must be said of God, that He dwelt in the Tabernacle amongst men, in that He there revealed His presence and His grace under an earthly economy in an altogether peculiar way, in so far also are all the materials of the Tabernacle (and indeed in harmony, not in opposition, with their natural properties) types of all the spiritual materials which, through the power and wisdom of Christ must be brought together by His Apostles, in order to make the Christian Church a fit dwelling-place of God. Further, as the natural properties of things remain always the same in what way soever they may be used, and to what purpose soever they may serve; so also the spiritual signification which is given to them in the Word of God remains always the same in how various ways soever it may be used.

We will make this clear by an example: Gold, for instance, has certain invariable properties no matter what use may be made of it in various relations; and in like manner, we find that wherever in the symbolical and prophetic parts of Holy Scripture it has pleased God to use gold for the purpose of indicating something spiritual, that although the spiritual thing which is indicated by gold is used in wholly different ways, yet that which ought to be understood spiritually by gold is throughout Holy Scripture always one

and the same. In like manner, the same holds good of the symbol of the wind, which always signifies spiritual power, whether it come from God, or from the devil.

Keeping these axioms in view, we turn our attention now to the consideration of the several materials of the Tabernacle.

Gold, which is the rarest, noblest, purest, and most incorruptible substance amongst all the metals, and in its splendour is like the sun, symbolizes the truth in Christ.

Silver comes nearest to gold in value, purity and beauty, yet is less durable, and its splendour is like that of the moon, and it signifies the love of God which is shed abroad in the hearts of His people.

Brass, which is distinguished for strength and hardness, as also for utility, yet is easily assailed by the weather, and is hurtful as soon as decomposed, signifies spiritual strength and fortitude, especially in its contrast with fleshly power, which is always symbolized by iron; which metal, therefore, was not permitted in any part of the Tabernacle.

- Blue Cloth, of the same colour as the heavens, indicates heavenly-mindedness.
- Purple, the colour which kings wear, indicates the royal dignity of the children of God so far as they are united to Christ.

Scarlet, the colour of blood, points to the sprinkling of the conscience with the blood of Christ.

White Linen signifies the righteousness of the saints who defile not their baptismal garments.

Goats' Hair, that is to say, cloth which was woven out of goats' hair, signifies the spirit of prophecy in the Church in every one of her members. The goat which delights to be on the tops of mountains symbolizes those who live in the sphere of heavenly revelations and occupy their thoughts with the supernatural relations of things. The hair signifies the divine interlacing and manifold outflowings of supernatural consolations in the Church.

Ram,s' Skins dyed red, indicate the protection of the congregation through the deacons. The ram belongs to the same class as the sheep, and is the leader of the sheep under the hand of the shepherd. The colour of the skin points to the higher standing

which the deacon has in the church. This is by no means a distinction which ever belongs to him by nature, but it originates in an altogether peculiar cleansing of him through the blood of Christ.

Badgers' Skins, or skins of the manifold colours of the different tints of heaven, indicate the manifoldness of the Christian virtues which in daily intercourse are seen amongst the members of the Church.

Shittim Wood, not any kind of wood in general, whose branches are weak and corruptible, but of all kinds of wood the most common and the most corruptible, which, however, was fitted generally for any use, and pre-eminently for this, that it could be used as a support for nobler material—is a symbol of the weak, mortal flesh of fallen man. In itself it is utterly unprofitable, yet through the incarnation of the Lord and the redemption by Him, is it destined to become the chosen instrument for all the fulness and glory of Christ.

Oil signifies the supply of the Spirit of Christ whereby He causes His light to shine in the Church.

Spices for anointing signify those spiritual elements which, prepared by the hand of Christ and dispensed by Him, not only endow all ministries in

His Church with grace and power, but also seal and perfect the Church in Him her anointed Head.

Spices for the Incense indicate the true ingredients of genuine acceptable prayer by the Church.

Stones signify in general, the elements of firmness and constancy in the Church. Onyx-stones upon the shoulder signify the administration of the government of the Church in the truth.

The Stones for the Ephod and Breastplate of the High Priest signify the gift of discernment and of sound judgment in spiritual things.

No single part of the Tabernacle, nor even the whole Tabernacle, is a type of Christ Himself; yet, are all its materials and services types of His actings in the Church; and only for the reason that they are so can they be referred to the actings of His ministers in the Christian Church.

The materials of the Tabernacle were lifeless things; their use by the priests formed the proper worship of God; in like manner, the members of the church and their capacities for acting therein, are in and of themselves without life; and only in so far as they are made alive by Christ and filled with power

can they serve God in the right way. Christ walks in His Church among the golden candlesticks, as did the priests through the Tabernacle (Rev. ii. 1).

Everywhere is His power seen, yet He Himself is never symbolized by any lifeless creature whatever. He, who is the Doer of all things, is symbolized only by man; but no single man in this respect is exactly His type. The acts and sufferings of men are symbols of His own; some in one way and some in another; but no single person is ever a perfect symbol of Christ. Even so, because the Tabernacle is the symbol of the whole Church on earth, no single congregation, or part of the church, can realize perfectly the symbol of the Tabernacle. Yet as the worship of God in each separate congregation, is the same as that which the whole Church on earth should offer; so the arrangement of the Tabernacle serves for our instruction, not only as to the right order of the whole Church, but also as to that of particular congregations.

THE THREEFOLD DIVISION OF THE TABERNACLE, AND THE ARK OF THE COVENANT

The whole place where the worship of God was performed was divided into three parts:

- I. The Most Holy; which was the type of heaven (heb. ix. 24). In this there was no natural light to be seen, but only the brightness of the glory of the Lord which shone from above the Mercy Seat: a witness of this, that the Church is seated with Christ in the heavenly places (Eph. ii. 6).
- II. The Holy: This equally with the other was shut against the light of day, but was not lighted by the glory of the Lord. In this part were three things, viz: the Altar of Incense in the midst, the Table of Shewbread on the north side, and the Golden Candlestick on the south side. From this Candlestick the Holy Place received the needful light.
- III. The Court of the Tabernacle. This was open to the light of day, and in it over against the entrance stood the Altar of Burnt Offerings and the Laver.

This threefold division of the place where God's worship was performed has a threefold reference: (1) to the threefold constitution of man in spirit, soul, and body; (2) to the threefold gradation between Christian, Jew, and Heathen; (3) to the order of rank between the future Kingdom of glory, the present condition of the Church in the world, and the natural standing of man.

The entrance into the Most Holy was covered by a veil, which hung upon four pillars. The veil at the entrance of the Holy Place, on the other hand, hung upon five pillars. The four pillars at the entrance of the Most Holy are a symbol of those who fulfil the office which is signified by the veil, whereby the Church is prepared for the kingdom of glory. The five pillars, on the other hand, point to the ministry whereby the Church is gathered out of the world.

Now the first thing of all which Moses was commanded to make was the Ark of the Covenant, which was to stand as the centre of the whole Tabernacle (Ex. xxv. 10). This was not constructed according to the other measures of the Tabernacle: its size, its proportions, its whole constitution were rather themselves the pattern and rule for all other things.

This Ark was designed for this—to keep within itself the Testimony or the Law of God. As now the Law of God is to be found perfectly only in the heart of Christ, and yet should be revealed in like manner in the heart of the Church, so the Ark symbolizes the heart of the Church, which should be filled with the Law of Christ: He in her and she in Him. But as the Ark was the pattern and rule for all other things in the Tabernacle, so should all things in the Christian Church be fashioned according to the Law of God, written in the heart of Christ and fulfilled in love. For this reason the measures of the Ark of the Covenant are absolute, and not dependent upon any other thing.

The Ark was made of shittim wood, and was not only covered within and without with gold, but was also ornamented with a golden crown; so should the Church of Christ, though it consists of men in mortal flesh, be not only filled with truth, but be also a witness of the truth, and walk in the ornament of the truth.

The Ark was allowed to be carried from one place to another only by means of two staves of shittim wood covered with gold, and which were fastened to the four ends of the same. They symbolize the twofold witness of God which ought to be seen in all minis-

tries in the Church, viz., the witness by man and by the Holy Ghost.

The Rings by which these staves came into connection with the Ark,—these symbols of union—were of pure gold; for the witness to the truth must be received and perfected in truth; and as the staves must always remain in the rings, so should those who fulfil the fourfold office of Christ, stand always ready to bring the witness of the truth to the faith of His people.

As to the Size of the Tabernacle generally, we remark this at the outset, that the cubit was the measure of the whole Tabernacle. It was the divinely ordained unit, according to which all things were fashioned (Rev. xxi. 17). We remark, further, that the number SEVEN signifies the fulness of the whole Church in her present earthly condition; and the number TEN the fulness of the future kingdom of glory.

The Length of the Ark of the Covenant was two and a half cubits, and the Breadth of the Tabernacle was ten cubits; that is to say, four times the length of the Ark. Now as the Tabernacle is a symbol of the Christian Church as the place of training for the kingdom of glory, so the Church can only then attain

the perfect form of this symbol when she is developed by that fourfold office of Eph. iv.; while each one of these four ministries should express, according to its measure, the fulness of the grace and love of Christ which works in the Church, and like the Ark in the Tabernacle, forms its centre.

While the whole Tabernacle was ten cubits broad, the Most Holy was also ten cubits long, and thus formed a square of ten cubits; which points to the fulness of the kingdom of glory, especially to the personal presence of God therein.

As the Length of the Ark consisted of two and a half cubits, so also the Breadth and the Height were each one and a half cubits. According to these measures all things in the Tabernacle were constructed.

Before the Tables of the Law were put within the Ark, the Mercy Seat was placed on it (Ex. xxv. 21). This should teach us how the Church of God is first strengthened by the assurance of His grace, that she may be able to endure the perfection and holiness of His Law. As the Mercy Seat was of equal measure with the Ark and perfectly covered it, so the Law of the Spirit Who makes alive in Christ is throughout an economy of grace. The Mercy Seat was of pure gold; so mercy and truth meet in Christ. The Law was given

by Moses, but grace and truth came by Jesus Christ (Ps. lxxxv. 10; John i. 17).

The two Cherubim on the cover of the Ark were not made of wood and covered with gold, but were of pure gold hammered out of one piece with the Mercy Seat. They are a symbol of the office through which the grace and truth of Christ are revealed to the Church; and for which God prepares His servants by chastening them, even as a father chastens his children (Heb. xii. 6). By the stripes of chastisement they must be beaten into form; they must become one with Him who is the Truth; and must always lean upon His grace.

The one of these Cherubim points to the Apostolical, the other to the Prophetical character of all Christ's ministries.

The Wings of the Cherubim were lifted up together and their faces were turned toward each other. So should all the servants of Christ act in communion one with another and strive to learn, the one from the other, to understand more and more of the purposes of God. Their witness should always be only one; they should always point to the one Lord; yet, as the presence of God manifested itself not in, but between the Cherubim, so also the highest ordinances of God in

the Church are not themselves the head of the Church, but point always to their invisible Head in heaven. It was from over the Mercy Seat and from between the Cherubim that God promised to meet His people, and from thence to speak with them concerning all His commandments (Ex. xxv. 22).

God ought always to be recognized as the fountain of grace and the centre of truth; yet this can be done no otherwise than through the Apostolic and Prophetic ministries of Jesus Christ which He fulfils in His Church. In these ministries He must be sought for, and in them only can He be found, and through them He reveals to the Church the fulness of the purpose of God.

THE FURNITURE OF THE HOLY PLACE

The Furniture of the Holy Place, to the consideration of which we now address ourselves, consisted of the Altar of Incense, the Table of Shewbread, and the Candlestick; which, collectively, are symbols of the office of Christ Who is our Intercessor with the Father, the True Bread of heaven, and the Light of life.

The Altar of Incense indicates a service which man offers to God; whilst the Table of Shewbread and the Candlestick point to such services as presuppose a certain reciprocal act between God and man; and as the explanation of the Altar of Incense is serviceable to the explanation of both the others, we will take that into consideration first.

Our Lord Jesus Christ is the Angel of the Covenant through Whom alone the Church has access to God (Mal.iii.1); and through Him alone God's covenant with His people attains its fulfilment. He is the only Mediator between us and the Father; and our prayers to God only then gain a hearing when they are presented to God by Him Who is the continual Intercessor (Rev.viii.3); and as He for our sakes has gone to the Father, so do we hope also that He will come again in order to bless His people (Heb.ix.7,28). Besides Him there can therefore be no angel or head

to the whole Church. This office of Christ is an incommunicable one; no one upon earth can during His absence from the Church occupy this His place. The highest office in the Church, viz., the Apostleship, should always bear witness of this, viz., that He is in the heavens.

Yet in each separate congregation on earth, as for instance, in each of the churches of Asia Minor (Rev. ii.), which collectively were a symbol of the whole Church, there should be an office, which not only dispensed to the congregation the grace of the absent Head, but also symbolized and represented the absent Lord Himself. At the head of each particular congregation there should stand an angel, so called, or bishop, to protect it, to gather into one the devotions which the individual members of the congregation offer unto the Lord, to cherish and oversee the gifts and fruits of the Holy Ghost in the congregation, to detect and expel therefrom the workings of the devil, to guide all ministries of all office-bearers in the congregation, so that he may be to the particular congregation what Christ, the Angel of the Covenant, is to the whole Church.

The espousal of each church to an angel by the Apostles is a symbol of the espousal of the whole Church to Christ (2 Cor. xi. 2). The Apostle by no

means stands thereby in the place of the Bridegroom Himself, but is nothing else than the servant of the Bridegroom, who brings His Bride to Him, as the eldest servant in the house of Abraham procured his spouse for Isaac (Gen. xxiv). Whilst the angel of the church comforts his flock, because he is the symbol of the presence of the Lord, so do Apostles direct the faith of the Church to heaven, and her hope to the future kingdom of glory, by testifying of Him Who is still absent, but will soon come again.

As the angel of each particular congregation is surrounded by his elders who share in his authority, so is the Lord surrounded by His Apostles whom He uses for this purpose, viz., to govern the whole; with this difference, however, that in the one case the angel is present, in the other he is absent.

Apostles are therefore in no way whatever the head of the Church: they are always only the Elders of the absent Angel of the Covenant, who should maintain the intercourse between heaven and earth, and prepare the way for His coming again.

As then the Lord is the Doer of every thing which is done in the whole Church by any one of its ministers, so also is it the angel of the particular congrega-

tion who performs by those subordinated to him in his congregation all that is done therein.

The Incense Altar was of shittim wood covered with gold (Ex. xxx. 1); so is it mortal men, who, conscious of their infirmity, but yet established in the truth, make intercession upon earth. The length and breadth of the altar was only one cubit square; for the service at this altar was performed only by a single man. Only the angel of the congregation, as the symbol of the Son of Man, the Angel of the Covenant, performs the corresponding ministry in His Church (Rev. xxi. 19). The height of the altar, on the other hand, was two cubits. As the Lord finds in His Church the help-meet whom He needs in the fulfilment of His ministry of intercession (Gen. ii. 20; Eph. v. 31), so also, must there be chosen for the angel of each congregation a help who assists in the office which he as angel has to fulfil, and takes his place in his absence.

As the altar had FOUR golden horns, and a horn is the symbol of power, so the intercession which prevails may be fulfilled by the angel of a church at his seat, and in the whole circuit of his jurisdiction by four other angels presiding over subordinate congregations under his guidance and charge.

The golden crown of the altar is a symbol of the spiritual ornament and of the spiritual dignity which befit the solemn service of intercession.

Two staves covered with gold, which passed through TWO golden rings, were the means whereby the altar was carried from one place to another; so it is only by the help of Apostles and Prophets that true worship is established and maintained in a congregation; for this reason also the offering of true intercession depends upon the support of these TWO offices.

The altar stood immediately before the veil which concealed the Ark of the Testimony. The place where this ark was, viz., the Most Holy, is a type of the place where Christ now is, viz., at the right hand of God ; and the veil before the Most Holy corresponds to the partition between the visible and the invisible, which can be passed over only by means of the fourfold ministry of Christ, since this (joined with the work of intercession which the Lord in heaven always performs for us and exhibits on earth in us Church by His servants) mounts up to God, and comes down from Him with fulness of blessing.

On this altar, whose form and position were such as has been mentioned above, it was the duty of the high priest to burn incense twice a day—once in the

morning when he trimmed the lamps of the candlestick, and again in the evening when he lighted them. This was an ordinance to be observed for ever (Ex. xxx. 7). The original intercession of Christ is that by which His Church in the beginning became prepared for the reception of His light, and by which in the end she becomes fitted to make His light shine; so the angel of each congregation performs morning and evening the priestly intercession for the same, in order to support the light of life therein.

Once in the year the blood of the sin offering was to be sprinkled upon the Altar of Incense; so is it only through the blood of the Lamb which was once for all slain upon the cross that all intercessions of the Church before God must be made acceptable (Heb.ix.12,28). What was to be offered upon this altar was exactly prescribed by express commands and prohibitions. There was forbidden, for example, all strange incense; so no prayers ought to be offered in the daily worship of the Church but those made in the Holy Ghost, that is to say, by the new man in Christ (Jude 20; Rom. viii. 26). Furthermore, on this altar no Burnt Offering, which answers to the confession of sin and the dedication of the Church to God, was seemly; for this, how desirable and indispensable it may ever be in the worship of God, has nothing to do with the act of intercession. Meat Offerings also

were excluded from this altar; so in this daily intercession of the Church there ought to be no stringing together of texts of Scripture, nor narratives, repetitions, reasonings, or long teachings. Even so on this altar must Drink Offerings be omitted, which answer to the overflowings of the feelings and the breaking forth of joy into singing in the Church.

The proper ingredients, on the other hand, as types of well ordered intercession, were stacte, onycha, galbanum, and pure frankincense; of each a like weight (Ex. xxx. 34). With this agrees the enumeration of Paul in 1 Tim. ii. 1, where he speaks of supplications, prayers, intercessions and thanksgivings. The number of these several ingredients is by no means unimportant. Stacte, a flowing vegetable resin, answers to the spontaneous utterance of the sorrow of Christ over sinners, which shows itself in lowly supplications for salvation, help and comfort: Onycha corresponds to prayer for the maintenance of right order in the Church and in the world: Galbanum, to thanksgiving for the promises and blessing of God: and Pure Frankincense, to the appeal to righteousness of Christ and to the appropriating of the same.

Of these four ingredients Moses was to take of each an equal quantity, and mix them together in one

mass after the skill of the apothecary, for a cloud of incense and a sweet savour unto God. This was then reduced to a powder, and was to be burned upon the Altar of Incense daily by Aaron. No one was allowed to imitate this compound for his own gratification; so ought all the above-mentioned ingredients of morning and evening prayer in the church to be in the right relation to each other. Even if they are presented through the fourfold form of ministry in each congregation, or through the various grades of ministry in the same, they ought always to be fused together in the one intercession. This is only a single service, divine in its origin, and consecrated to God, and ought not to be otherwise constituted than as we have seen. It is opposed to all spurious bursts of devotion, to all incorrect forms of worship, which are devised by men and in which they find their gratification. The prayers which are thus made in the congregation by the priests, the angel, as a symbol of the presence of Christ, gathers into one, and presents to God as an offering acceptable to Him for the sake of His only begotten Son.

The Table of Shewbread and its staves were also of shittim wood covered with gold; yet its rings and ornaments and vessels were of solid gold (Ex. xxv. 26). The persons who fulfil the ministry are weak,

mortal men, but the ministry itself is an imperishable truth.

Whilst the rings and staves typify the joint working of the different ministries which accomplish the offering of the Bread of Life, the relative proportions of the Table give us further instruction concerning its use. Its length was two cubits, its height one cubit, and its breadth one and a half cubits. Its length was, therefore, one fifth of the breadth of the Tabernacle. This represents, in a sensible form, how the Bread of Life is prepared for every one who is admitted to the participation of the same by the ministry, which previously cleanses and instructs men through its operation on the FIVE senses and on all the natural dispositions. The height, as in the case of the Altar of Incense, refers to the angel who dispenses the Bread of Life in his church; so Christ, the Angel of the Covenant, supports by His Apostles the whole Church; and each angel, his own flock. The breadth of the Table which is the same as that of the Ark, points to the love toward the flock in which all things should be done. The golden border, of an handbreadth, answers to the angel's help. And the golden crown points to the ornament of spiritual discourse with which the whole of this holy service should be accompanied.

The golden Dishes, Bowls, Cans and Basins answer to the different services which relate to this holy act. And, finally, the continual presentation of the Shewbread on this Table before God and man, represents to our senses the presentation of the face or of the presence of God, in the Bread of Life in the Christian Church; as this most plainly appears from the oblation in the Holy Supper.

We read (Leviticus xxiv. 59) that Moses was commanded to take wheatflour, and out of it to bake the TWELVE cakes of Shewbread ; - each of which must consist of two tenths¹ . He was further commanded to set them in TWO rows, six in a row, upon the Table before the Lord, and to put pure frankincense upon them, that this might be to the cakes for a memorial, and to the Lord for an offering made by fire. Every Sabbath for ever he was to arrange them before the Lord from the children of Israel for an everlasting covenant, and they should be Aaron's and his son's, who were to eat them in a holy place. To this act of Mosaic worship, answers, in the Christian Church, the celebration of the Lord's Supper, which is herein typically represented.

¹ A tenth was a Jewish measure for grain.

The right celebration of the Lord's Supper includes especially, as we shall afterwards show, the offering of a sacrifice: and so, as there were TWELVE loaves, although the presentation of them on the Table was only one, so the unity of this sacrifice in the Church by no means excludes the full diversity which obtains even among the TWELVE Apostles, but reconciles all diversities, instead of excluding them, only under a higher and more perfect unity. Although the Apostles, in regard to their official actings, are divided into TWO different principal rows or bands, and are furnished with the twofold witness of man and of the Holy Ghost, yet are they not only the guides of the Church as to doctrine and discipline, but they also oversee and use for the welfare of the whole Church collectively, all the spiritual gifts which appear in the separate portions of the Church.

As moreover pure frankincense must be put upon the Shewbread and afterwards burned, so the righteousness of Christ alone makes the sacrifice of the Church acceptable before God.

The sacrifice of the Lord's Supper ought to be continually repeated before God, for its celebration is the real centre and climax of all Christian worship; and it ought always to be partaken of by the Church as the best of all heavenly food. The sacrifice of the

Lord's Supper should form the foundation of every other act of worship; and the periodical celebration of the Eucharistic Feast is that to which all intervening acts of worship should refer.

We turn now to the consideration of the Candlestick, which stood in the Holy Place; and which is the symbol of the ministries of Christ as the Light of life. As the Candlestick had SEVEN branches, so is Christ He who has the SEVEN Spirits of God—the Spirit of the Lord which rests upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord (Isa. xi. 2); and who also walks among the SEVEN candlesticks (Rev. i. 13, 20). The Candlestick was of solid gold; so all light, except the light of truth, is false and deceptive. Its weight was one talent (Ex. xxv. 39), which was the perfect weight of the Sanctuary; so ought the truth in the Church to be likewise perfect. The Candlestick was, furthermore, of beaten work; so the true light can be developed neither among the leaders of the Church, nor among the people, unless they be subjected to the Fatherly chastisement of the Lord (Heb. xii. 6). But not only the whole Candlestick, but all its parts, and all the utensils which belonged to it, were likewise of solid beaten gold; so is the Church, the body of the Lord, in all her parts, and with all things of which she has need for the attain-

ment of her destination, built up by God in the truth—whilst He humbles, purifies, and fashions her according to His purpose.

The Candlestick regarded as a whole represents the completeness of a church in its offices and gifts. The golden stem and the SIX arms branching out of it are a symbol of the whole body of the Christian people, who by their obedience and their hope sustain and support the ministries in the Church. The lamp on the top of the shaft answers to the office of the angel in each church; and the SIX lamps on the SIX golden branches of the Candlestick, are a symbol of the SIX elders in each church who are chosen by Christ and set at the angel's side. These lamps received their supply through the oil which the whole people must furnish; so is it the love of an anointed people whose hearts are made ready and willing for this by the Spirit of Christ that contributes its own for the maintenance of the needful light in those offices. The Snuff-dishes on the lamps answer in the Christian Church to the deacons as heads and representatives of the congregation. By means of this congregational ministry, the intelligent faith, the hungering and thirsting after righteousness, and the loving attachment in the teachable hearts of the Christian people, are brought up to the priests of the church. These vessels must, moreover, be continually filled

with oil; so also if the Church would grow and persevere unto the end, the congregation may not look idly upon the bright light which shines for it in those ministries, but must be at pains always to sustain it by means of the nourishment which flows to them out from itself.

The bowls or lamps, which in this way were always filled out of the oil vessels, correspond accordingly to the various official acts of the angel and elders in the congregation, who though they are set in their office by the Lord and not by the people, yet none the less should always draw nourishment out of the faith which is in the people.

The shaft of the candlestick was adorned with FOUR flower-cups in the shape of the cups of the almond blossom. The almond tree is that one among the trees which soonest of all puts forth buds; and gives us here a symbol of the quick budding of that fourfold ministry of apostles, prophets, evangelists, and pastors and teachers (Eph. iv. 11), which Christ as the Angel of the Covenant exercises in relation to the whole Church, and which, in each separate congregation under the guidance of the angel's office in the same as one, is exercised by the elders severally. In the office of angel in each congregation, the entire fulness of the spirit of the fear of the Lord, which is

the beginning of wisdom and the end of all God's ways, as it is also the bond of unity among all the various operations and departments within the church, should always be conspicuous.

Each of the SIX branches of the candlestick had THREE such flower-cups. These correspond to the spiritual elements of the ministry of elders in each congregation. Through their oversight, feeding and teaching, the Lord lovingly meets the necessities of His obedient people who hunger and thirst after righteousness, and who are of a teachable spirit. The elders stand not there as lords over God's heritage, but as ensamples to the flock, in order to manifest for all a pattern of wisdom, of understanding, of counsel, of might, of knowledge and of holy devotion. They ought never to rule the flock in their own name, but always to show themselves only as those whom the Lord has commissioned to exercise His gracious rule over a Christian people— He in them and they in Him.

Each of the SEVEN branches of the candlestick was adorned, moreover, with buds (knops) and flowers which were distributed harmoniously over the whole candlestick. The shaft of the candlestick had them close under the place whence the TWO arms branched out; and each bowl of the candlestick also

was provided with them; so the gracious gifts— the manifestations and fruits of the Holy Spirit—are the spiritual ornament and adornment of the whole Church in which they ought to be distributed. No member of the whole body is precluded from them, but each individual, like all the rest of his Christian brethren, can have part therein (1 Cor. xii. 7). The buds correspond to the gifts of the Spirit; amongst which we distinguish especially three principal gifts, each of which branches out into two others: (1) the word of wisdom, with its branches of prophecy and discerning of spirits; (2) the word of knowledge, which parts itself into the speaking with tongues and the interpretation of tongues ; and (3) the gift of faith, which manifests itself especially in healing the sick and in miracles (1 Cor. xii. 8-10).

The flowers, full of unexpanded beauty, and yet surrounded by leaves which prove the presence of this beauty, correspond to the gracious manifestations and fruits of the Holy Spirit (Gal. v. 22). These are: (1) love, which branches into joy and peace; (2) patience or hope, which branches into kindness and goodness; (3) faith, which manifests itself in meekness and temperance; in short, hope, faith and charity— against which there is no law (Gal. v. 23). To these may be added yet every other special manifestation of the spirit which adorns the intercourse of a Christian people, and grows under

Christian people, and grows under the fostering care of the Church.

Finally, the tongs, and snuffers, which were for the purpose of cleaning the lamps,—are symbols of the encouragement and correction whereby the Lord, who by means of apostles and prophets, walks in the midst of all the Churches (Rev. ii. 1), labours ever to maintain His light in the midst of His people and to increase it more and more.

THE UTENSILS OF THE COURT

In the Court were the Altar of Burnt Offerings—which stood over against the entrance to the Holy Place, and the Laver,—which had its place between them. The Altar of Burnt Offerings represents to our senses the means whereby the members of the church are brought to God and devoted to Him; whilst the Laver shows the means whereby those who are cleansed and instructed should be received into the fellowship of the church.

The position of these two things has also a symbolic reference, viz., to the order of worship in the Church of God, in so far as this points to the relation of man to God. Though the Altar of Burnt Offerings was of shittim wood, yet it was not covered with gold, but with brass (Ex. xxvii. 1). The offering up of redeemed man, in order that it may be at once a sacrifice to God and be accepted by Him, is a work which can be done only in the power of the Spirit; for the natural man can neither bring himself as an offering nor make himself alive unto God. This offering up of man, on the ground of the death of Christ and in the power of His resurrection, is the first and indispensable step to the knowledge and service of God, who answers by fire, in that He absolves and frees us in Christ from sin.

This Altar was hollow within, and probably filled with earth, and thus is a type of the nothingness of man in himself.

The length and breadth of this altar were five cubits square; the height, on the other hand, was three cubits. We learn by this how the Gospel whereby men are called into the Church, knows how to reach man through all the avenues of the five senses, and embraces the threefold nature of man in spirit, soul and body.

In the four corners of this altar were four horns of shittim wood, which also were covered with brass. This points to that spiritual power whereby the four ministries of Christ bring man to this: viz., the denying of himself and the devoting himself perfectly to God in a new life.

Moses was to make for this altar also, ash-pots, shovels, basins, flesh-hooks and fire-pans of brass, which were necessary to the worship of God thereat (Ex. xxvii. 3). The ashes of the slain sacrifice, which were kept in the ash-pots, were significant of the remembrance of past sins; for while it would certainly be wrong and hurtful to doubt the forgiveness of sins, it is yet very wholesome and proper always to remember that which God has forgiven us. The shovels are a

symbol of the understanding of man enlightened by the Spirit of Christ, by the right use of which we are enabled to remove what formerly hindered us or stood in the way. The basins, in which the blood of the sacrificed animal was received indicate the ability of the renewed man to receive and keep the life and the knowledge of God; for blood is the symbol of the life. The flesh-hooks represent the power of the Gospel, which seizes man and holds him fast, and ever powerfully moves him to give himself to God for a burnt offering. The fire-pans typify the burning of love in renewed hearts, which are filled with the love of Christ (Rom. xii. 20). All these utensils were of brass; so the whole process in the renewing of man is a working of spiritual power.

Around this altar there was, furthermore, a brazen grate like a net, which extended from below up to the middle of the altar, where it was fastened in four corners with four brazen rings in the same (Ex. xxvii. 4). Through these rings ran two staves of shittim wood covered with brass, on the two sides of the altar, in order that it might be carried (Ex. xxvii. 6). All this finds its spiritual antitype in the manifestations of the graces of the Spirit which surround the new man and adorn him as a disciple of Christ: as also in the ministries whereby the Church is sustained in her act of self-sacrifice.

Wo turn now to a closer consideration of the Laver. It was made of brass, and specially out of the mirrors of the women, and stood on a brazen foot. In the water with which it was filled the priests were to wash their hands and feet before they entered into the Holy Place. Whilst this, in the first place, finds its application in the course of the daily worship of the Christian Church, it yet expresses furthermore the general truth of the continual cleansing which those who have devoted themselves to God in spiritual offices, receive through the continual washing in the water of the word (1 Pet. i. 23; Epb. v. 26); and through the experiences of the churches. In the foot of the laver we see a type of the angel of the congregation, as the one who supports the ministry of the word, and especially the prophesying in the church, and forms its centre: for the laver itself signifies the power of the prophetic spirit in the congregation and in the church.

CONCLUDING OBSERVATIONS ON THE THREEFOLD DIVISION OF THE TABERNACLE

Having considered in detail the furniture of the three divisions of the Tabernacle, we pass on to a few general remarks.

The whole service performed in the Tabernacle refers not only to the worship which should be offered to God by men in the divine service of the Christian Church, but it has also a reversed relation, viz, to the acts of God Himself, by which He draws men to Himself. In this last respect the Court takes, in a certain sense, the first place: although if regarded in its spiritual dignity and nearness to God it is rightly placed last.

The first of these acts of God in His gracious operations upon man is this, that He makes him a willing burnt offering, free from sin through death (Rom. vi. 7); and a servant of righteousness through life (Rom. vi. 8, 18). The next thing that God does, is to renew the man through baptism, and to cleanse his walk by the living stream of the word: and the last thing that is done by God is, that He brings the man who has been previously offered to God, and cleansed, into the full fellowship of the church, in or-

der to await there in holy worship, the revelation of things as yet invisible.

In the first respect also, the course of the daily morning and evening worship begins with confession and absolution, and proceeds in regular gradation, through the reading of the Word of God, through praise and prayer on to the highest point of worship which is possible this side of the kingdom of glory, viz., to that which is symbolized by the services performed at the Altar of Incense, at the Table of Shewbread, and at the Candlestick (Heb. x. 19-25). But here let us stop, since we yet see through a glass darkly (1 Cor. xiii. 12).

Into the most holy place went the high priest only; and indeed only once in the year, and then not without blood (Heb. ix. 7). From this we learn, that in this dispensation, our Lord, as High Priest, alone has to do immediately with the heavenly things within the veil; and having gone to the Father with His own blood, He there abides till the heavens can no longer hold Him, when He shall come forth from this heavenly Holy of Holies in order to bless us His people. Nevertheless, the Church, if not the essence, is yet the living image of the heavenly things of which the Tabernacle was only the shadow (Heb. x. 1). And whilst the service of the Tabernacle was performed by

those who had no access into the most holy place, the service of the Christian Church proceeds from those who have all entered into the most holy place, and continually dwell therein, in Christ (Heb. ix. 8, 11 ; x. 19).

THE CURTAINS, COVERINGS AND TAPESTRY OF THE TABERNACLE

The Court, open to the hight of day, was an hundred cubits long from east to west, and fifty broad from north to south. It was surrounded by sixty pillars, each five cubits high. Of these pillars twenty were on the two long sides and ten on the two short sides of the Court. The entrance was on the east side.

These pillars and their sockets were all of brass. On the other hand, the filets and capitals on these pillars which served to fasten up the curtains of fine linen which surrounded the Court were of silver. The pillars themselves correspond to the ministry whereby the Gospel is preached in the world in a way adapted to the natural capacities of men, in order that they may be prepared for admission into the Church, which is the school for the future kingdom of glory. This ministry, though it discloses to fleshly eyes nothing of the mysteries of God's household, should yet be none the less a demonstration of the spirit and of power, and be confirmed by signs following (1 Cor. ii. 4; Mark xvi. 20; Heb. ii. 4). This was symbolized by the brass.

And as the pins whereby this curtain was held fast to the earth were likewise of brass, so should the

same spiritual power show itself also in the lay-brethren who are associated with the evangelists, in order to be helpful unto them in their ministry.

The filets and capitals [chapters] of silver were the type of the love which should be conspicuous in all preachers of the Gospel, and which should accompany all their intercourse with men.

The hanging of fine linen teaches us that it is the first duty of the preachers of the Gospel, not only to manifest in themselves the qualities of perfect purity and righteousness, but also to endeavour to bring out those qualities in others.

Before the entrance of the Court, toward the east, was one particular curtain which hung upon four of the abovementioned pillars. This curtain was wrought of blue, scarlet, purple, and fine twined linen, and adorned with embroidery; so should all those who, by the one universal testimony of the Church toward all men, viz., the above-mentioned testimony of purity and uprightness in the walk of her ministers, feel themselves drawn to the Church and desire to be received into it, be encouraged to persevere in their purpose through the beholding of other things also, which are to be found in the Church; viz., heavenly-mindedness, cleanness of conscience, royal dignity,

all which are bound up together with purity and uprightness into one beautiful whole.

The four pillars which supported this curtain are a type of those evangelists through whom admission into the Church is effected.

The holy place and the Holy of Holies were both shut out from the light of day. On the north, south and west sides they were enclosed by forty-eight strong rafter-like boards, standing upright, side by side; whilst on the east side was, first of all, the entrance to the holy place, which was closed by a curtain which hung upon five pillars (Ex. xxvi. 1, 37). All these boards were ten cubits high, which was twice the height of the pillars of the Court. The number ten is specialy the royal number—the number pertaining to the kingdom—the double of the earthly things. The height of these pillars and boards indicates that these ministries in the Church of which they are the type, require the spiritual faculties of man, inasmuch as they have to do not only with earthly things, but with heavenly mysteries, and also that the persons who fulfil these ministries are not only preachers of the Gospel, but also priests in the house of God. The above-mentioned boards were of shittim wood, and overlaid with gold; their breadth was one and a half cubits. On the north and south sides of the Taberna-

cle there were twenty such boards; while on the west side there were only six. In each corner of the back part was one board [only a half cubit wide].

They were types of the pastorship in the Church which is fulfilled by the elders and their helps, in order to instruct the flock of Christ in the knowledge of the mysteries of God, and guard these mysteries as a possession peculiar to the flock from all profanation from without. The elders are indicated by the one cubit, and their helps by the half cubit, in the breadth of the boards.

The silver sockets, in two of which each of these boards was set, were made out of the silver which, as a tax of half a shekel, was collected from the whole people of Israel, as the ransom of each soul above twenty years old (Ex. xxxviii. 26; xxx. 13). These sockets represent the love of the Father and the Son, in whose fullowship every Christian should stand, and into which, by the laying on of apostles' hands, he is introduced, and confirmed and perfected.

The tenons whereby the boards were fastened in each socket indicate the office of the deacons and under-deacons, through which the pastors come into contact with the love of the flock. This love it is which

in the Church forms the support and foundation of the pastoral office.

Of the five bars which went round the boards, four were divided into three parts, but the fifth and middle bar went round all the boards. They were, moreover, fastened to each of these boards by golden rings. To these rings correspond those higher ministries in the Church, by which the shepherds of the flock individually and collectively are preserved in the common faith of the Church.

At the entrance to the holy place toward the east, the five pillars which stood equally within and without, represent the priestly functions of those who, though they have to do with heavenly mysteries, should none the less also prepare the catechumens, as future partakers of the fulness of the heavenly mysteries, for reception into the fellowship of the Church (Heb. vi. 1, 2). Although these pillars stood in sockets of brass, yet were they overlaid with gold and furnished with hooks of gold; so should the ministry which they signify not only preach the Gospel in demonstration of the spirit and of power and with the confirmation of signs following (Mark xvi. 20), but also impart instruction in all mysteries of the faith; and while this ministry discloses the faith to the novices of the Church, it should commend itself to

every man's conscience in the sight of God (2 Cor. iv. 2).

The veil at the entrance of the holy place was like that at the entrance of the Court, and had a like typical signification. It is, however, to be observed that while the hangings around the Court were plainer than the veil at the entrance, i.e., were without its ornaments, yet the whole inner part of the holy place, as also of the most holy, and also the veil at the entrance of the Holy of Holies (Ex. xxvi. 1) were adorned like the veil at the entrance of the holy place.

We find, moreover, on the hangings of the inner part of the holy place and of the most holy, the still further adornment besides that of skilfully wrought embroidery of blue, purple, scarlet, and fine linen, viz., that of representations of Cherubim (Ex. xxvi. 31).

While Seraphim are a symbol of the angels in the Church as they appear surrounded by their clergy, and clothed with the glory of Christ (Heb. i. 7; Isa. vi. 1, 2) the Cherubim, which are combined out of the forms of the lion, eagle, man, and ox, indicate the fourfold ministry of the apostle, prophet, evangelist, and pastor and teacher in the Church universal (Ezek. 1. 5; x. 1). These Cherubim are the same as the

four living creatures in Rev. iv. 6, which are filled with the life of God. As the view of the Court offered only the sight of the plain hangings of fine linen, whilst in the inner part of the holy place and of the Holy of Holies, the eye everywhere met those Cherub-forms, so all who stand outside of the Church, see only the righteousness and the purity of the Church in its walk in the world; while all who are within the Church, are acquainted with the heavenly character, the royal dignity, and the redeemed standing of the same, and experience how, in the enjoyment of the communion of saints, they are pre-eminently indebted for their participation in the mystery of the kingdom to the exercise of that fourfold ministry.

The functions of this fourfold ministry are indicated by the four pillars covered with gold, resting in sockets of silver and provided with silver hooks, which stood at the entrance of the Holy of Holies. The perfect form of this fourfold ministry of the truth in love is the channel between the risen Head in heaven and His Church on earth; and as the veil at the entrance to the Holy of Holies resting upon these four pillars shut off the most holy place from the sight of those standing in the holy place, so is it that this fourfold ministry at once conceals and makes known those things which the eye hath not seen, nor the ear heard, neither have entered into the heart to conceive

(1 Cor. ii. 9). Although the Holy of Holies was inaccessible to such as stood in the holy place, yet the sameness of the hangings in both are the true representations of the invisible things in heaven. As the most holy place signifies to us the personal presence of the Lord over the Mercy Seat, so is it truly that fourfold ministry signified by the veil hanging upon the four pillars which stands in intimate connection with the personal presence of Christ in His Church.

When the Son of God became Man, He found Himself in a condition in which He was, as the Bearer of our sins, without the veil; but now has He, as the risen Son of Man, set His mediation in the place of the veil, which He removed when He entered within.

Besides the hangings of the whole Tabernacle proper, of which we have just spoken, the same was covered with various curtains which hung over, lengthwise of the curtains, from side to side.

The first covering consisted of ten curtains of fine twined linen, all of which were adorned like the inner part of the holy place. Each of these ten curtains was twenty-eight cubits long, and four cubits broad. They were connected together in two principal parts, each of which consisted of five curtains fastened side by side; and formed in this way two great coverings, each

twenty-eight cubits long, and twenty cubits broad. These lay lengthwise over across the Tabernacle; and as the whole Tabernacle, including the height of the two side walls, of ten cubits, had a breadth of thirty cubits, this covering appeared a cubit too short on each side. The four cubits in the breadth of each curtain, answers to the fourfold completeness of the covering of the Christian Church by means of that fourfold ministry in the same (Eph. iv. 11); whilst the twenty-eight cubits in the length of the curtain answers to the application of this fourfold to the whole Church of all generations; for the number twenty-eight is the product of seven multiplied into four; - and seven is the number of ecclesiastical perfection.² Yet these curtains were on each side too short by one cubit. Furthermore, the number twenty-eight is the number of the moon, but not of the sun; so that covering of the Church by means of this fourfold ministry points to the present condition of the Church in the world; but not to its future perfect condition under the Sun of Righteousness; for the Church during the absence of Christ is still in a condition of imperfection. These many separate curtains were fastened

² Seven spirits, seven eyes, seven seals, seven trumpets, seven plagues, seven thunders—all refer to the fulness of that which they signify, whether of discernment, or of power, or of assurance, or of revelation, or of temptation, or of judgment.

one to another by means of fifty hooks of gold, and fifty loops of blue; in like manner the two great divisions of this covering were fastened together. The number fifty is the product of five times ten; whereby five, as the number of the earthly condition, and ten, as the number of the kingdom of glory, indicate a twofold condition of the Church; for the Church, as well now in this present time as also hereafter in its perfection, must always be kept in true unity by the bond of truth and the heavenly mind. The length of the Tabernacle was covered by these coverings in the following manner:

One of the two principal parts, consisting of five curtains, being twenty cubits broad, covered exactly, according to its breadth, the holy place of twenty cubits long. The other principal part, which was exactly equal to the first, served with its one half, of ten cubits broad, for a perfect covering of the Holy of Holies, which was ten cubits square; while with the remaining half, it reached on the back part of the most holy place to the ground. The line of connection between these two principal divisions of the whole covering was exactly above the partition between the holy place and the Holy of Holies, which was made by a separate veil. By all this, the great truth is represented, that the present and future covering of the Church is only one; likewise even as the adorning of

the same is also only one. But there is, nevertheless, between the earthly and heavenly, between the present and the future condition of the Church, a definite line of demarcation which ought not to be obliterated or unceremoniously passed over.

As the hangings on each side of the Tabernacle appeared too short by one cubit, but on the back part reached down to the ground, so the fulfilling of that which is not yet perfect shall be attained by the Church in the kingdom of glory.³

Upon this first covering was laid a second one, not made of linen, but of goats' hair, spun by the women. This also was composed of curtains or hangings four cubits broad, yet were they thirty instead of twenty-eight cubits long; and there were also eleven instead of ten such pieces; and the hooks wherewith they were fastened one to another were not of gold but of brass. This cloth of goats' hair signifies, the spirit of prophecy, which, whilst it is the testimony of Jesus Christ (Rev. xix. 10), covers the righteousness, the beauty and glory of the Church, through all the

³ And further, as the curtain of fine linen was a cubit short of the ground on each side of the Tabernacle, we learn that righteousness is not of the earth, nor of the man of the earth, the first Adam, but that it is from heaven, from the Second Adam.

centuries since her beginning till her perfecting on the return of Christ, when they shall be revealed (1 Cor. xiii. 8-10). As the length of this covering was not twenty-eight but thirty cubits, and reached to the ground on both sides, so the present condition of the Church in this world is indeed fitted to the earthly things, whilst yet the spirit of prophecy carries the Church in spirit forward into the heavenly constitution, and figures to her the heavenly economy in prophesyings and visions, without suffering her to deceive herself thereby that the earthly economy has passed away. The brazen hooks typify the joint-working of spiritual ministries, by the use of which the spirit of prophecy is kept in harmonious unity. The special peculiarity of these curtains was that of the eleven pieces, five were connected together in one principal division, and six in the other. The part containing six curtains hung over the holy place; and that containing five, over the Holy of Holies. The first one of those six curtains did not hang down over the veil which was at the entrance of the holy place, but was doubled back upon itself; so that this covering at this place was double; and this first curtain took up the space only of two cubits. The dividing line between the two principal divisions of this covering did not lie exactly over the partition between the holy place and the Holy of Holies: and that principal part which contained five curtains lay in such way, that

besides covering the remainder of the most holy place, and whole wall at the end, it lay also a little on the ground (Ex. xxvi. 9, 12, 13). So the spirit of prophecy oversteps the boundaries which separate the earthly from the heavenly, and indicates according to the figures of the early and latter rain (Joel ii. 23; Zech. x. 1; James v. 7) - a twofold measure of spiritual gifts in the beginning and at the close of the present dispensation.

Over this covering lay yet two others: one of which was of Rams' skins dyed red (Ex. xxvi. 14). To the covering of Rams' skins answers the diaconal duty which the Church has to fulfil toward the world, by setting before the eyes of the world the sprinkling of the blood of Christ which is to be had only in the Church, and by inciting every man to the faithful performance of his duty to and the acknowledgment of the blessing which is to be found in all God's ordinances in the world. The other covering was of Badgers' skins, which on the other hand, typify the various heavenly beauties of the Church as she bears the image of Christ and the stamp of the kingdom of heaven, and proclaims the peace of God to all men (1 Pet. iii. 8 ; 2 Pet. i. 5 ; Phil. ii. 14, 15).

THE PERSONS OF THE PRIESTS THEIR CONSECRATION, THEIR OFFICIAL DRESS, AND THEIR INAUGURATION TO OFFICE

After the Tabernacle was set up and furnished as we have seen above, Moses was commanded by the Lord to make a solemn anointing of it and of all things in it, and of all persons appointed for its service; as we read expressly in Ex. xxx. 23. So the Church of Christ would never be able to fulfil her appointed work without the anointing which is her portion, to be imparted to her from the Lord (1 John ii. 20, compared with John xiv. 26; xvi. 13; Acts x. 38). The nature of this anointing is most beautifully symbolized in the anointing which Moses was to perform. He was to take for this purpose the best spices; and indeed first of all 500 shekels of pure myrrh—which is a symbol of the full measure of the sorrow of the Lord; then 250 shekels of cinnamon,—which indicates a half measure of the rebukes of the Lord; further, 250 shekels of calamus, that is to say, a like measure of His forbearance; and no less than 500 shekels of cassia, that is to say, a full measure of His holiness; and finally, a hin of pure olive oil—which represents a full measure of joy in the Holy Ghost. These ingredients were to be mingled according to the skill of the apothecary, and with this holy ointment must the

Tabernacle, not only as a whole, but, also, in all its parts and utensils be anointed and consecrated, that it might be most holy unto the Lord; and every one who should touch it must be, in like manner, made holy. Aaron and his sons were also to be anointed by Moses with this ointment, and consecrated to be priests unto the Lord. God said that this oil should be an holy anointing oil to Him throughout all the generations of Israel; also, that it might not be poured on the flesh of man, and no one might make any like it; for whoever should make any like it, or give of it to others, should be cut off from His people.

From all these particulars we understand how the fulness of joy in the Holy Ghost (symbolized by the olive oil), is the foundation of that anointing which, issuing from Christ, is imparted to the Church; how the Lord in and by this anointing always reminds His Church of all His sorrows and pains, and sets before her eyes His perfect holiness, whilst He tenderly keeps back one half of His chastisement, and suffers His forbearance to be as the severity of His justice; and furthermore, that no one who walks in the flesh and has not become one spirit with Christ, can receive this anointing, and that all imitating of this anointing oil which man might ever attempt of his own will, should always be punished with spiritual death (compare 1. Cor. vi. 17; Ps. cxiii).

We come now to the consideration of the instruction which in respect to the inauguration and consecration of the Christian priesthood, is to be gained from the contemplation of the inauguration and consecration of priests under the Mosaic economy (Ex. xxviii). In the first place, we must bear in mind, that neither Moses nor Aaron, regarded in himself alone, presents a perfect symbol of Christ. Yet the official acts of Moses symbolize one side, and those of Aaron another side of the official work of Christ. Our Lord Jesus Christ is the Apostle and High Priest Whom we acknowledge (Heb. iii. 1); through Whom alone the Christian Church, as one body, can attain the end of her heavenly calling. He is our Apostle as the One who was sent immediately from God to build and guide and bless the Church. He is moreover our High Priest as the only Mediator between God and men (1 Tim. ii. 5). The place of Moses, as of him with whom God spake face to face, is a symbol of the Apostleship of the Lord; whilst the place of Aaron shows the High Priesthood and Mediatorship of Christ Jesus as the Angel of the New Covenant. As Moses was not sent in order to execute himself Aaron's office, but to set him in it, so the end of the sending of Christ is to be a Mediator; and the faithfulness of Moses in all his house was a symbol of the faithfulness of Christ in His whole Church (Heb. iii. 5, 6). As the Lord was sent immediately from the Father into the world, so the

Apostles of the New Covenant came immediately from the Lord: and as Aaron derived his office from God through Moses, so the angels or bishops of the particular congregations derive their office through the Apostles from Jesus Christ ; yet as Moses needed the help of his assistants in order to build the Tabernacle, and to bless it (Ex. xxxi. 2, 6), so likewise are other offices set for the help of the Apostles of the Church.

As Aaron himself was associated with his sons in office, so the angel of a congregation can worthily and perfectly perform the worship of God only with the help of various assistants subordinated to him. There can be upon earth no single man who could be the angel of the whole Church of Christ; for although the Church on earth is visible, yet its only head is the invisible Christ in heaven. If therefore the ministry of Moses symbolizes that of the Apostles who in the Lord govern the whole Church, it is yet so only because these official acts of Moses are indeed the direct symbol of the apostolic acts of Christ Himself. The ministry of Aaron, on the other hand, refers to the official actings of the angels of a particular congregation, which, in like manner, can only be because they had first direct reference to the Mediatorship of Christ as the only Angel of the Covenant.

The symbolic signification of Aaron's inauguration, of his official dress, and of his duty in office, has therefore a twofold relation; first, toward the Lord Himself as the Angel of the whole Church; and secondly, to the angel of the particular congregation: since the angel of each single congregation not only executes for the same one of the many offices in the Church, but also stands as a symbol and pledge of the personal presence of Christ in the Church; so is it sufficient if we consider Aaron only in relation to the angels of particular congregations, because their office, without doubt, always refers to the Great Angel of the Covenant.

Moses was commanded of God to separate his brother Aaron and his four Sons out of all the tribes of Israel that they might serve before the Lord in the priesthood (Ex. xxviii.). So also the Christian priesthood is a part of the Church, and chosen out of it with its consent. Yet as Aaron and his Sons were set in their office not by the children of Israel, but by Moses, so ought the Christian priests also to be set in their office not by the congregation, but by Apostles (Acts xiv. 23).

Moses was moreover commanded to make for his brother Aaron holy garments for glory and for beauty. The spiritual gifts of those who are fitted to be Chris-

tian priests answer in general to the capabilities of man, specially of man sanctified and enlightened in Christ. The qualifications must be already there before the inauguration into office; but apostolic ordination must be added; and, indeed, not only as the divine recognition and confirmation of gifts already existing, but also on this account, that by it there may be effectually imparted to Christian priests from the Lord, through the laying on of the hands of the Apostles, the special gifts necessary to the exercise of their office (1 Tim. iv. 14; 2 Tim. i.6; 1 Pet. iv. 11). Without ordination no one ought to exercise a priestly office in the Church. If a man wished to offer worship in his natural powers, it would be the same as if he wished to do it in his secular dress; but if any one is set in office by ordination from Christ and furnished with the spiritual grace for the office, then he sets before the spiritual eye the glory and beauty of Him in Whom the natural eye saw no form or comeliness that it should desire Him (Isa. liii. 2). The object of the apostolic office however is not to concentrate this glory and beauty upon itself.

The Apostles whilst they may be unknown as to what concerns themselves (2 Cor. vi. 9) would rather put this glory and beauty upon the ministers of the Church, and especially upon the angels; for the special confirmation and seal of the apostolic office is not

the performing of wonders, but it is the order, the spiritual fulness and blessing which they bring into the Church through the exercise of their office (1 Cor. ix. 2; 2 Cor. iii. 2).

The garments of Aaron and of his sons were it is true on the whole of the same kind, yet the garments of Aaron exceeded those of his Sons in beauty and in number. The first, which was common to both him and them, was the linen breeches (Ex. xxviii. 42). They are the symbol of that chastity of spirit which above all things is so necessary to the priesthood. As Aaron and his sons must die if they approached the altar without this part of their dress (v. 43), so must spiritual death follow each act of worship which is not performed in that chastity of spirit. The next was the tightfitting coat of fine linen: to this corresponds purity of walk amongst men, which must be the basis of every act of worship that is acceptable to God. But the embroidery of the coat—the symbol of spiritual ornament—was especially seen on Aaron's. A girdle around the loins was, moreover, common to Aaron and his sons: it symbolized spiritual vigour and power which come to the priesthood from their being supported in their office by helps.

Not only the angel of a congregation, but generally every Christian priest needs for the right exercise

of his office such a help; but as Aaron's girdle was of more excellent materials and more skilfully made than the others, and was worn upon his tight-fitting coat, so the office of the angel's help is of the same rank as that of the angel himself.

Moreover, Aaron and his Sons had a covering for the head—the symbol of the individual integrity of every man in Christ his Head and Saviour. Yet while the sons had only a kind of cap, Aaron had a beautiful mitre. On the front of this mitre a blue lace fastened a golden plate on which were engraved like the engraving of a seal, the words, "Holiness to the Lord" (v. 36, 37). This must Aaron bear upon his forehead in order that he might bear the iniquity of the holy things which the children of Israel hallow in all the gifts of their consecration, that he might reconcile them before the Lord (v. 38). This indicates the prerogative of the angel in the congregation not only to bear the dignity of Christ, but on the ground of unadulterated truth, and through the bond of a heavenly connection with Him, always to represent to the Church the risen Lord, Who Himself by the spirit of holiness has been in His resurrection consecrated to the Father (Rom. i. 4); Who is Himself the sealed of the Father (John vi. 27); and Who is, at once, the only cause of God's long suffering, and the only ground of

God's favourably accepting the Services of those who through him have already received sonship.

The garments which were peculiar to Aaron are:

1. The High Priest's coat. This was worn over the above-mentioned tight-fitting coat, and was woven with skilful work of gold, blue, purple, scarlet and fine twisted linen. This distinctive garment of Aaron symbolizes the higher dignity of the angel's office, which ought not only to show before all other offices in the Church in pre-eminent degree the truth, the heavenly mind, the dignity, the cleanness of conscience and uprightness of conduct dwelling in the Church, but also to exercise an oversight and guidance as to all spiritual gifts, priestly functions, testimony of the Church outwardly, and care of souls in the congregation.
2. The two onyx stones upon the shoulder of Aaron were a distinction in the official dress of the high priest. On these stones the names of the children of Israel were engraved,—six names being upon one stone, and six upon the other, according to birth, with the work of an engraver like the engraving of a signet. They were in settings of gold; and with their settings were fastened to the shoulder-pieces of the coat by two lace-like twisted chains of gold,

that Aaron might carry upon his two shoulders, for a memorial before the Lord, the names of the twelve tribes of Israel (Ex. xxviii. 9). We know from the description of the plate on the high priest's mitre, and from Solomon's Song (viii. 6), that a seal or signet is the sign of constant and loving remembrance. We see therefore in this adornment of Aaron the symbol of the constant and loving remembrance with which the Lord Jesus Christ, the great Angel of the Covenant, holds His whole Church; and as bearing on the shoulders is a symbol of guidance and direction, so the Lord makes this remembrance specially manifest in this, that He chooses TWELVE Apostles as His elders in order to manifest through them His manifold guidance of the whole Church in the truth. (Compare Isa. ix. 6.) Now this, it is true, relates especially to the guidance of the whole Church; yet is the guidance of a single congregation like that of the whole Church. In the guidance of the particular congregation, the guidance of the whole is brought into the separate parts. As the Lord makes use of the TWELVE Apostles for the guidance of the whole, so the angel of a particular congregation needs equally a college of elders, which is

composed of TWELVE members, viz., the SIX elders and their SIX helps.

3. The High Priest's garments were distinguished by the addition of the breastplate (Ex. xxviii. 15-30). This mysterious breastplate was called the breastplate of judgment; and like the coat was skilfully woven of gold, blue, purple, scarlet, and fine twined linen. It was composed of two pieces, each of which was a handbreadth square; and which were placed one upon the other, and adorned with four rows of encased stones, in each of which were three stones. In the first was a sardius, a topaz, and a carbuncle; in the second, an emerald, a sapphire, and a diamond; in the third, a ligure, an agate, and an amethyst; and in the fourth, a beryl, an onyx, and a jasper. All these stones were set in gold; and on them, as on twelve seals, the names of the twelve tribes of Israel were engraved. In the two ends it had two golden rings; and in these two lace-like twisted gold chains were fastened, which joined it to the two golden fastenings of both shoulder-pieces.

Beside these two rings it was, moreover, firmly fastened to the linen coat (ephod) itself directly over the curious girdle of the ephod by

means of loops of blue. So should Aaron always bear upon the breastplate of judgment the names of the twelve tribes of Israel upon his breast when he went into the holy place, for a continual remembrance before the Lord; and should put into it the Urim and Thummim. As besides the onyx stones upon his shoulders Aaron must also bear this breastplate, so should the authority of the angel of a church in doctrine be indissolubly joined to the gifts of discernment and of judgment in spiritual things; not indeed in an intellectual way, but after a heavenly manner, through the most constant and varied dealing with the truth. The onyx stones, as also the breastplate, express functions which find their counterpart only in the dignity of the angel's office; and they must always remain joined one to another by those golden chains. In this breastplate (to the full explication of which only the actual realities of the Christian Church can give the needful light) lay the mystery of the Lord, viz., the hiding of His power in light and judgment (Hab. iii. 4), the perfect light and judgment, the true answer of God (Numb. xxvii. 21; 1 Sam. xxx. 7). In this Urim and Thummim, the Lord showed as in the light of glory over the mercy-seat His personal presence; the judgment of

the Lord concerning His people was contained in it. But it disappeared like the glory of the Lord over the mercy-seat as soon as Israel departed from the Lord and wished to be like the heathen (1 Sam. xxviii. 6), and were made captives by them. In the second temple, built again after the captivity, we see indeed the breastplate again, but it contained no answers more from God (Ezra ii. 63; Hag. ii. 3; Ezek. xiv. 3). In the Christian Church, Christ our true High Priest not only rules the whole Church by the light and judgment of the Father, but the angels of the churches should also rule their flocks by the light and judgment of Jesus Christ. This light and judgment should be sought by the congregation only in and through its angel, but not in his assistant ministers; and he receives it through the four channels of the fourfold ministry of the Church Universal. As this breastplate consisted of two equal parts, so the mystery of God is always made known through a twofold witness (John xv. 26-27; Acts v. 32; Heb. ii. 3). Each of these two parts, furthermore, was a square; so also the mystery of God in the Church is revealed in a perfect way. But each of these parts was a handbreadth on each side; so all those to whom God makes known His mysteries are,

through the power of Christ received in the laying on of hands, bound in unity intimately one with another. All the stones were set in gold; so all judgment administered in the Church is a judgment in the truth. They were twelve in number; so this judgment corresponds to the manifold forms of truth in the Church with merciful adaptation to all spiritual conditions which are found in the same. The twelve stones themselves symbolize the twelvefold apostleship, whereby the Church ought to be carried on unto perfection (Eph. iv. 11); and the various colours of the stones answer not only to the twelvefold manifestation of the truth which finds place in the twelve different Apostles as the representations of the twelvefold division of the spiritual Israel, but also to the manifold diversity of prophetic light which works together in harmony with each form of apostolic truth and ministry. While in one aspect, indeed, the apostleship is only one of the four co-ordinate chief ministries of the Church Universal - all four of which must work together for the perfecting of the body of the Lord, - yet are there particular cases in which, according to circumstances, each of the four may work by itself singly; for example: the Apostles alone are the guide of the whole

Church and of all the ministers thereof. Or in other cases again two only of these four chief ministries can work together in a special way; as for example: The Apostles appear united with the prophets when, sustained by the light of prophecy, they as with one heart and one mouth make known to the Church the judgment of the Lord. Through this light, not only the Apostles, but generally all the ministers of the Church are guided in their personal ministries. Yet it is not to be forgotten here that although the light of prophecy is indispensable to the Apostles, yet the prophet through whose mouth the prophecy comes to the Church never stands with the Apostles as a judge, nor is he ever to be regarded as the fountain of judgment for the Apostles.

Finally, it is to be observed here that as the light and judgment was not over, but rather in the breastplate, the Apostles are indeed the organs whereby the Lord ministers His light and judgment to His whole Church; but that this light and judgment comes not from the Apostles in and of themselves, but only from the Lord; and the true light and judgment of the Lord can therefore be imparted to no angel of any church, if it be sought from

the apostolic college in a fleshly mind, as from an earthly tribunal; but in order to receive it, the angel must always apply in a heavenly disposition to the Lord, who then will give it through His Apostles as His appointed channel.

4. The High Priest furthermore wore over his coat the robe of the ephod made of blue silk (Ex. xxviii. 31), which also was not among the garments of Aaron's sons. This robe had at the top in the middle a hole in it, and a binding to keep the hole from being torn; and below, at the border of the robe, were pomegranates of blue, purple and scarlet all around it, alternating with bells of gold. This robe was to be worn by Aaron when he ministered in the Tabernacle, that the sound of the bells might be heard when he went in and came out of the holy place before the Lord, that he should not die. This blue robe answers to the heavenly mind, the heavenly citizenship (Phil. iii. 20), the walk with heavenly things in the spirit, by which the angel of a church should ever be distinguished above all. And as this garment had no seam, so ought every angel to be free from that sin which presumes to bring spiritual things into connection one with another, in a fleshly way.

As the head of the high Priest appeared through the above mentioned opening in the robe and was adorned with the mitre proper to the high priest, so in all acts of the angel, the Head in the heavens, Jesus Christ in His glory, ought to be brought in the most unmistakable manner to the contemplation of the Church. The pomegranates round about the hem symbolize the manifestation of the gifts of the Holy Spirit; and the bells are a symbol of all the ecclesiastical ministries in exercise in the congregation; which must be all properly ordered, and stand in due relation to each other. The manifestation of the gifts of the Holy Spirit should stand before all eyes, heavenly, dignified and pure; and no one of the ministries of the Church ought to be silent; but all, each in his place and way, ought rather to manifest in holy worship and edifying office, that Christ has gone into the heavens, whence He shall return again; yea, they ought to make known that He lives (Heb. vii. 8). As the pomegranates hung neither on the breeches nor on the linen coat of Aaron, but on the blue robe, so the manifold grace of God can be developed in no church whose angel is not distinguished above all for heavenly mindedness. It is not the will of God that any congregation should be without

an angel or bishop. The Church of Christ is the mystery of the new creation of God. As Christ the image and glory of the Almighty (Heb. i. 3) is set over this new creation, so the angel of each church should symbolize this relation of Christ to God through his own relation to Christ. The solemn Service for the inauguration of Aaron and his sons, recorded Ex. xxix., lasted exactly seven days, as we learn from Levit. viii. 33, by which number a perfect space of time is symbolized, and we are pointed to a new creation (Gen. ii. 2). The appointing of a particular day for this service is signified by the basket mentioned, Ex. xxix. 3 since, according to Gen. xl. 12-18, three baskets were used to signify three days. In this basket (the contents of which signified the things that were to be ready on the appointed day) Moses was to put first, unleavened bread; second, unleavened cakes tempered with oil; third, unleavened wafers anointed with oil; all made of wheat flour. We see herein the symbols of three grades of official rank: in the loaf of bread, to wit, the office of the angel as it should be strengthened in the truth; in the cakes, the office of the elder, which must be filled with spiritual grace; and in the wafers, the office of elder's helps, who by education in

the ways of God should grow into this their office. No congregation ought to have an angel set over it until it has persons for all these offices. Besides this basket, Moses at the command of God, was moreover to bring a bullock and two rams. The bullock is the symbol of priesthood (1 Tim. v. 18; 1 Cor. ix. 9); and the two rams are the symbols of the deacons and underdeacons. Then Moses was to take Aaron and his Sons to the door of the Tabernacle and wash them with water. This washing with water signifies the ministry of the Word, whereby all ministers of God before they are set in their place must first of all be reminded of their unworthiness, purged from their self-chosen ways, instructed as to their future duties, and strengthened beforehand to bear the spiritual burden which the Lord will now lay upon them along with their office. After this foregoing act of cleansing, the holy garments were solemnly put on before the eyes of all; and, indeed, piece by piece, first on Aaron alone, and then on his sons, in token of their progressive gradual consecration to their office. When Aaron was clothed, Moses was to take the holy anointing oil and pour it upon his head to anoint him for his office (Ex. xxix. 7); so the angel of each congregation receives through the laying on of

Apostlos' hands at his ordination into his office the gift of the Holy Ghost, which he has need of for his office, that he may be able to rule his church as a visible head, whose anointing should flow down upon the other ministers in the same, as out of the fountain ordained of God, whence comes the power for their office (Ps. cxxxiii).

Aaron having been anointed, his sons were then also solemnly clothed: so, following the office of the angel, as soon as it is brought forth as the head of the organized body of the congregation, comes also into manifestation the office of the elders who are instructed and ordained in like manner. Then follows in the service of the Tabernacle, the slaying and offering of the bullock upon the brazen altar, a burnt offering unto the Lord: so immediately after their ordination the angel and the elders, as one priesthood, are solemnly dedicated to God. For as a lamb symbolizes the Lord Jesus Christ as the sin-offering for our sins, so is a bullock a symbol of the Lord risen from the dead, a priest after the order of Melchizedeck, Who performs His priestly office before God and man. As now Aaron and his sons must lay their hands upon the head of the bullock, so must the Christian priesthood on entering on their office, solemnly confess that only through the death and resurrection of Jesus Christ,

the Great Antitype of that bullock consumed by fire, they find acceptance and equipment for the priesthood in the Christian Church (Ex. xxix. 14; Heb. xiii. 11-12). They must also agreeably to the type of that bullock permit to be taken away the fat upon the inwards - the symbol of all spiritual vanity and glorying: the caul above the liver, which finds its antitype in the disobedience and rebelliousness of the unsanctified heart of the natural man: the kidneys, which signify the fleshly wisdom; and the fat upon them, that is, the loftiness of the pride of the understanding: since they must all be consumed by the fire of God's love. With willing mind they must permit the flesh, the skin and offal, which symbolize the power, the beauty and the sensual productions of fallen human nature, to be burned without the camp as a sin-offering, and be thrust out as things which have been condemned on the cross of Christ, Who carried our sins beyond the gate, and destroyed them on the accursed tree.

After the bullock had been offered in this way, Aaron and his sons were to lay their hands on one of those two rams, which was, in like manner with the bullock, slain and burned, and the blood was sprinkled round the altar. As that bullock signifies the priestly character of Jesus Christ, so this ram points to Him as to the first among His brethren, to His

place in the flock of God. As this ram must be cut in pieces, his legs and inwards washed in water, and then the whole ram burned upon the altar (Ex. xxix. 17), so ought the hearts and ways of those who are presented for Service in the deaconship to be first cleansed, and in communion with their Divine IHead, be fully presented and offered to God a burnt-offering, a sweet savor unto God. The second ram was then like the first slain and burned; but before sprinkling the blood around the altar, Moses was to touch with it the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of Aaron and of his sons; and also to sprinkle it, and also the anointing oil upon Aaron and his sons, and on their garments. This being done, Moses gave into their hands the fat, the rump, the fat above the inwards, the caul above the liver, the kidneys and the fat upon them, also the right shoulder of the ram, together with one loaf of bread, one cake, and one wafer out of the basket, as a wave-offering before the Lord. As soon as these were waved as an offering unto the Lord, Moses took them out of their hands and burned them all upon the brazen altar for a sweet savor unto the Lord, except the right shoulder of the ram, which together with the other parts of the ram not burned but left, was left for Moses, and Aaron and his Sons (Ex. xxix. 19-28). The difference in the procedure with the first ram - that of the burnt-offering - and the second - that of the wave-

offering shows us symbolically the difference between the whole Church as one body with the Lord, and that part of the same which as the particular body is contrasted with those particular members of it who stand as the priesthood of Christ; and the proceeding with the ram of wave-offering shows us symbolically the loving help and service which the congregation ought to render to the priesthood.

In the ram of burnt-offering the church appears as she is represented by her deacons, who are devoted exclusively to the service of God's house; in the other ram, on the other hand, as she is represented through the sub-deacons who stand in nearer relation to the congregation. In that which is done with the last ram is shown, likewise, in an exceedingly beautiful way, how the personal relation of the priesthood to the congregation should be constituted according to the will of God. They should always have an open ear to learn the necessities of the congregation; a ready hand to help the congregation everywhere; and an unwearied foot always to search for all the sheep of their flock, that they may have always a constant fellowship in spiritual life with the flock, always meet all their cares, help the needs of all, ever rest on the love of their flocks, and regard themselves as their servants for Christ's sake. Through them should their flocks be brought always with willing hearts to sacri-

fice all fleshly vanity, all fleshly lusts, pride of the natural man, opposition of heart, fleshly wisdom, pride of understanding, yea, all sensual outbreaks which may appear in them; and as that loaf and those cakes and those wafers, although prepared by Moses, were eaten not during the sacrifice of the bullock, but during that of the ram, so the angels, elders and helps in a congregation, each in his measure and according to his necessities, should spiritually feed and satisfy themselves, not through the fulness of spiritual grace which dwells in the priesthood, but through all the good and divine things which are found in the congregation itself.

After the parts above mentioned had been burned, the breast and the shoulder of this second ram were to be brought by Moses before the Lord as a wave-offering and a heave-offering; whence they received the name of wave-breast and heave-shoulder - the wave-offering consisting in a solemn waving from side to side, and the heave-offering in the solemn lifting up on high of the things which were in these ways to be offered to God - the former having reference to the Lord as revealed everywhere, and the latter to the Lord as enthroned in heaven.

The breast and the shoulder, as its best parts, represent the whole victim; as the wave-sheaf repre-

sented the whole harvest. They were, therefore, by an abiding law, separated from the other parts of the ram; and having been specially consecrated to God by the act of the wave, and the heave-offering, were given to Aaron and his sons for their use: so should the best which appears in the Church be ever, in a special manner, consecrated and devoted to God, and be brought to the Christian priesthood for their comfort and help, so that they may continually draw their strength, power and joy out of the loving intercourse and willing service of the members of the Church. As, moreover, what remained of this second ram, after being prepared for food in the holy place, should be eaten by Aaron and his sons without, before the door of the Tabernacle; so should the overflow of Divine blessing in the flock be poured into the breasts of the priests, that they may enjoy it as the reward of their work, and as the solace for all the pains of their office (Luke x. 7; 1 Cor. ix. 9-14; 1 Tim. v. 18).

THE SPECIAL WORSHIP OF THE TABERNACLE

Although we have already at various times mentioned the particular functions of the priests, yet these did not relate to the service which the whole Church of Christ in her collective capacity has to offer in common as the true worship of God. We will therefore here consider briefly this service according to the symbolical signification which in this respect inheres in it.

The prescribed public observances whereto the priests were appointed by God consisted of daily, weekly, monthly, and yearly occasions of worship (Ex. xxix. 38). These periods were determined by the course of the heavenly bodies which God appointed at the creation, as the signs for seasons and days and years (Gen. i. 14). In the Christian Church this use of the stars is not abolished, but rather enjoined, confirmed and fully developed anew, since she ought none the less to observe the celebration of festivals and to wait upon God daily in His house.

The daily worship of the Tabernacle consisted in the offering morning and evening of a lamb one year old, on the altar of burnt-offering in the court. With each lamb there was to be joined a tenth measure of

fine wheat flour mingled with a fourth part of a hin of pure oil as a meat-offering; and a hin of wine as a drink-offering.

Before Jesus Christ had come in the flesh the day began with the evening, and ended with the next evening; but now the day is reckoned from morning to morning. The whole period preceding Christianity pointed to it as to that in which the darkness has past and the true light has come (John i. 9; viii. 12; Rom. xiii. 12; 1 Thes. v. 5), since with the coming of Christ in the flesh the day has come, yea, the light of the world; in the light of which we walk and work until the night come, when no man can work (John xi. 10, xii. 35; ix. 4).

As Jesus is the Alpha and the Omega, so is He also the morning and the evening Lamb, offered for the sins of the world, first in His own person, and then in His Church, which is His body, and walks in His footsteps; whom therefore there will nothing better befall than has befallen her heavenly Head (2 Tim. iii. 12; John xv. 20; Rev. xi. 7-12; Rom. viii. 36; Heb. x. 33; xii. 4). As Christ in the beginning of this dispensation was sacrificed and raised again from the dead, so in the end of it shall it befall also the Church His members. The Christian Church should therefore daily at the beginning and end of each day, in which

men perform their work in her morning and evening worship, remind herself of her calling to be like Christ, and publicly and solemnly acknowledge in holy worship that the sacrifice of Christ is the only foundation of blessing, and the only way of access to God.

Daily worship begins with the confession of sin, whereby they are reminded of the expiatory death of Christ; and with the absolution following thereon, which should join them to the resurrection of the Lord. The Church is then prepared to enter into nearer communion with God, which is the basis of all true worship - yea of the very essence of devotion itself. After the Church has been in this way sanctified, and is at liberty to draw near unto God with joy, she turns herself to Him with feelings of thankfulness, and by the reading of a portion of Holy Scripture, and the solemn rehearsing of the Creed in the unction of the Spirit, offers to Him an acceptable meat-offering. Hereby the Church shows that she does not belong to the class of those who worship they know not what (John iv. 22), but that she publicly proclaims aloud the Name of Him, Who at sundry times and in divers manners has revealed Himself, and lastly through His Son Whom He hath appointed Heir of all things (Heb.i.2). Hereupon follows in like manner the out-

pouring of hearts full of joy in a hymn or in the singing of a psalm, as a drink-offering before God.

The first part of the daily worship in so far as it corresponds to the sacrificial service at the altar of burnt-offering is here completed; and it now passes forward to the acts symbolized by the service at the altar of incense in the holy place. Now are offered various prayers which relate to the different conditions of the Church and of the world; and also to the various relations of the purpose of God, and the present condition of the people of God. As we already remarked above, these prayers are under the different forms of supplications, prayers, intercessions und thanksgivings (1 Tim. ii. 1). These prayers having been made by the appointed ministers, the angel of the church, as he that represents Christ in His office as Mediator, gathers them together in one, and offers them to the Father in the Name of Christ. Yet as we know from Ex.xxx.7, there was immediately connected with this act of burning incense, the trimming of the holy candlestick, which was to be cleaned in the morning, and lighted in the evening. In accordance with this there follows now in the daily service of the Christian Church an act of worship which has for its object the showing forth of Christ as the Light of Life in His Church, that she may walk in that light.

This ministry is no mere preaching of the Gospel ⁴ , no abstract teaching of doctrine, no rhetorical discourse which is addressed to men, but a holy meditation in the ways and works of God; which although uttered by the priests only, should yet be the expression of the common devotion of the whole congregation. Then according to the example of the Lord Himself, the service is concluded with a song of thanksgiving, and with the benediction (Mat. xxvi. 30).

This then would be the Divine groundplan of the order of daily worship as it should always be observed in the Christian Church. It may according to circumstances and necessities be filled out and adorned as the experience and the spiritual advancement of the particular church may prompt; yet all additions which may be made ought always to correspond to the principles of this groundplan.

The weekly worship on the Sabbath differed from the daily in this, that four lambs were sacrificed in-

⁴ Preaching may be good and necessary at other times, in order to diffuse the light of truth among Christian people; and therefore ought not to be omitted or neglected; but the above-mentioned service is an act of adoration before God. The topics of this ministry ought to be rather the deep and holy mysteries of our most holy faith, and the form of it short and pregnant sentences like the Proverbs of Solomon.

stead of two. The Christian Sunday is not the seventh but the eighth day of the week, or rather it is the first day of a new week, and indeed for the reminding us of this, that with the resurrection of the Lord the old dispensation ended and a new one began. The resurrection of the Lord is the beginning of a new period which will terminate only on His return. As often therefore as Sunday returns, it is the earnest and pledge to us of the future kingdom of glory which we should expect. The doubled worship on this day has therefore the same relation to the single worship of the week days, as the height of the Tabernacle of ten cubits has to the height of the pillars of the court of five cubits; or as the Church in the kingdom of glory to its present condition in the world. It is very worthy of remark, however, that the increase of the number of the lambs to be sacrificed was not connected with an increase also of the services at the altar of incense and at the candlestick.

But though the Services on the Sabbath were thus varied from those on other days of the week, there was no Service held on the Sabbath, typical of the Christian Eucharist. There could not be any, for the Holy Eucharist depends upon, and is commemorative of that Great Sacrifice, which when the Tabernacle services were instituted, was yet to come.

The Eucharist on the Lord's day is the central point of all Christian worship; upon it all the daily services of intercession throughout the week depend: and no Sunday should go by in the Christian Church on which this highest of all acts of worship should not have place. Yet it is by no means meant to say by this that the Holy Eucharist should not be celebrated on other days than the Lord's day; it should on the contrary be celebrated at each fitting opportunity also during the week; but yet the celebration of it on the Lord's day has a far higher place as an act of worship, and is on this day of a far higher value than on any other.

The Lord's Supper consists of two several parts, equally important one to the other: first the Holy Eucharistic Sacrifice, and then the Holy Communion; - the latter being the complement of the former. The real meaning of this Holy Eucharistic Sacrifice has through the misuse and erroneous apprehension of the same in the Romish Mass been so greatly perverted, that it is in fact alas not to be wondered at if the faithful turn with aversion from the thought that the Lord's Supper is a sacrifice which may be offered to God; and yet in the oldest ecclesiastical traditions, centuries before the introduction of the Roman doctrine and practice - yea from the beginning of Church History down to the time of the Reformation, we found

that the Holy Eucharist was not only clearly acknowledged to be a sacrifice, but was made prominent by express language as the great Christian sacrifice. Indeed it is only among Protestant Churches that it is not acknowledged as such - though a few individual Protestants here and there may always have had better apprehensions. Yea, there are even Protestant communities which do not even so much as acknowledge that in the Lord's Supper the body and blood of the Lord are verily received by the faithful.

The fellowship or the so called communion of which the faithful are partakers in receiving the Lord's Supper is certainly a very essential part of its true celebration; but this communion is in truth only a consequence of the Eucharistic Sacrifice, which ought to find its place at the beginning of the celebration of the Lord's Supper. Nevertheless amongst most Protestants - yea, among all who in the strongest sense of the word would be Protestants, this Communion with a few additions made here and there is the real and only celebration of the Supper of the Lord.

Everyone grants that certain things - therefore also bread and wine - can be consecrated and offered to God for a holy purpose; yea, that we should present ourselves, spirit and soul and body to God for an

acceptable offering. So far from doubting this, one readily acknowledges that this would be an offering really made to God. Yea, it is plain to all, that such an offering of ourselves is indispensably necessary to make our prayers acceptable and agreeable to God (Rom. xii. 1; Phil. iv. 18; Heb. xiii. 15-16).

Such offerings should be always made to God by every God-fearing man, whether Christian or not; but Christians should yet the more at every opportunity of Christian worship, and therefore also at the celebration of the Lord's Supper, not fail of making such an offering. The difference between the Lord's Supper and any other act of Divine service in general, as also every other part of worship in the Christian Church, is not this, that we therein bring ourselves or any created thing at all as an offering to God, but that we present to Him the flesh and the blood of His beloved Son; not Christ Himself, but His flesh and His blood; not indeed in any sensible and material, but in a spiritual and most mysterious way as an acceptable offering.

This offering ought not therefore by any means to be regarded as the repetition or continuance of the sacrifice of Christ perfected once for all on the cross, but as God's appointed solemn commemoration in the Church of that sacrifice for ever perfected on Calvary.

The Holy Eucharist is never to be regarded as a sin offering, for it is as its name denotes a thank offering. The Lord bore the sins of the world and for ever put them away when He offered Himself a sacrifice on the cross. This is His work in which He stands alone. Yet as we now by virtue of this only sacrifice of the Lord have access to God, so is it proper also that we who have as the fruit of the expiatory death of the Lord, the joy of entering, through His blood, into the most holy place (Heb.x.19), whither He as our Forerunner, has entered (Heb.vi.20), should not only serve God in every acceptable way, but that we commemorate that great act of redemption in solemn acts of worship.

It cannot be in order, that we in all our prayers should make mention of God's grace and goodness, and appeal thereto only in word, without ever confirming the same in ecclesiastical acts; or can it be that the works of creation, e.g. bread and wine, are so unholy that we could not use them in the holy commemoration of an act which shall reach not only to our redemption, but also to that of all the rest of creation? (Rom. viii. 19).

As to ourselves, we are certainly not in a condition to bring to God for a sacrifice any thing but what has been created by Him, and yet it is commendable and proper to do this, and bring unto Him the bread

and wine which have been separated to His service even before they are consecrated by the use of the appointed words; but so soon as the bread and wine are consecrated they become the symbols und pledges of the sacrifice of Christ on the cross; and when we offer not only bread und wine, but the body and blood of Christ; and God deigns graciously to accept us in this well-pleasing sacrifice, and to receive at our hands the mystical commemoration of the eternal sacrifice of His Son, which is celebrated in this way not only in word but in outward und visible act. Whilst for us who walk in the body the bread and wine are a visible sign and pledge, and the word of truth in the consecration is intelligent to our souls, so is the invisible, but none the less real presence of the flesh and blood (truly made such by the consecration) of our dearly beloved Saviour, a Divine mystery to be apprehended only by the invisible spirit of a man, viewed either in regard to the act of presenting this heavenly treasure before God, or in regard to the heavenly nourishing of the spirit with this Divine food.

There are really only two principal views concerning the Lord's Supper wholly differing indeed from each other. According to one, it is a symbolical but purely human act, whereby the men who engage in it as in all other similar acts, though perhaps in this

one in the most perfect way, seek to confirm und declare their faith; whilst according to the other, the Lord's Supper is a real und true act of God, Who therein supplies us in a most real manner with the flesh and blood of His Son, which we then bring unto Him as a thank offering, and with which we in a mysterious, but not on that account the less real way, are fed. Those who hold the first view generally exclude wholly the second, though really the second has in it nothing which does not agree with the first; yea, rather the second includes the first.

It is perfectly clear that natural bread and wine cannot feed and support the spirit of man. It may indeed contribute to our edification when we use them as symbols in worship; but how can the taking of natural bread and wine in the way of food ever serve for the strengthening and developing of the spiritual nature of man? A lifeless created thing, although it may be sanctified, devoted and used in the service of God, can never possess the power of blessing man in a spiritual way! If, therefore, our spirit shall be fed and nourished in the Holy Supper by partaking of the same, then it can happen only because we are partakers really of the flesh and blood of Christ in the same; but in order that this may be, the body and blood of the Lord must be really present in the Lord's Supper. It follows therefore that they who have no

faith in the real presence of the body and blood of Christ in the Lord's Supper cannot as an act of worship bring the same as a sacrifice to God. But equally difficult would it be to conceive how they who have such faith could be willing to omit this holy act of worship; they would rather hold it for a solemn duty with hearts full of thankfulness to offer this greatest of all treasures possessed by them as a sacrifice acceptable to God. If the Lord (Mala. i. 14) condemned the man who in payment of a vow offered an unfit animal when he had a male in his flock, so they, though unconsciously, would be partakers certainly of the like sin who having received from the Lord the costly treasure of His body and blood for their food and refreshment, should nevertheless withhold the same from God, and instead of it bring to Him only things of far less value, viz., their prayers and the natural bread and wine as a sacrifice; particularly as the blood of the only begotten Son of God is more precious than all the treasures of the world (1 Pet. i. 18); and we with it offer unto God such a gift as speaks better things for us than the blood of Abel (Heb. xii. 24).

It surely admits of no doubt that when our Lord Jesus Christ on the night on which He was betrayed took bread, and blessed and brake it (1 Cor. xi. 24), He intended to leave us an example of the right cele-

bration of the Lord's Supper; and indeed, as well in regard to the solemn act of Eucharistic sacrifice, as also in regard to the peculiar rites of the Communion; both of which together form the two great essential parts of the whole solemn service.

Whoever reads the parallel drawn in 1 Cor. x. 16, between the Mosaic sacrifices and the Lord's Supper, surely cannot fail to be convinced that as the Jewish priests ate of their sacrifices and thereby partook of the communion of the altar, i.e. partook of the blessings connected with the sacrifice, so he who eats and drinks of the consecrated bread and wine, even so partakes of the flesh and blood of the Lord, as of a sacrifice offered unto God. Furthermore, if in verses 20 and 21, the cup and the table of the Lord stand in opposition to the cup and table of devils to which the heathen sacrificed, then surely there is meant not only a cup and table by which God furnishes us with refreshment and strength, but in like manner also a table from which God is Himself refreshed - He receiving from our hands that commemoration of the perfected sacrifice in which He has everlasting pleasure; a table which through our partaking of it and through our eating and drinking of it is the real ground not only of our communion with one another, but also with the Lord Himself. The table of the Lord spoken of in Mala. i. 12, was, as the whole context shows, not

so much a table from which God fed His people, as one from which His people offered their sacrifices; and indeed not burnt offerings or sin offerings but meat offerings - offerings of peace, joy and thanks. In like manner also the bread in the holy place, though afterwards given to the priests to be eaten, was while lying upon the table, not a banquet which God provided for man, but a sacrifice offered by man before the face of the Lord (Ex. xxv. 30). As it is written in Holy Scripture (Judges ix. 13; Ps. civ. 15) that wine makes glad the heart of God and man, so is it no less a great truth that we through the Lord's Supper not only have communion with the Son through the blessing which the Father dispenses, but also with the Father Himself, Who looks on the Son with pleasure and joy (1 John i. 3-4).

These few remarks may suffice to convince the reader that the celebration of the Lord's Supper as the veritable commemoration of the sacrifice of Christ stands as the centre and crown of all Christian worship; and that all other acts of worship should have reference to it, and revolve around it as the great centre.

The Lord's Supper as an act of true worship, the most holy and belonging exclusively to the Christian economy, is moreover something so great and glori-

ous, that no type of the Old Testament can represent it sufficiently. It cannot therefore by any means be pressed within the narrow limits of any of its types, or be restricted by any one of the partial representations which are found in those types. Of those types, the table of shewbread with its service, which occurred weekly and not daily, most of all corresponds to the Lord's Supper, as being the greatest and the truly universal act of Christian worship in which the unity of the Christian Church (notwithstanding all diversity in her) and the dependence of the whole Church upon her Divine Head appear in the clearest light.

The Holy Communion ought not therefore to be degraded to be the mere badge of a party.

The Sacrament of Baptism—wherein we are born again of water and of the Spirit (John iii. 5), this laver of regeneration and renewing of the Holy Ghost (Titus iii. 5), whereby we are buried with Christ in His death, that we may walk in newness of life and destroy the body of sin, that we should no longer serve sin (Rom. vi. 4, 11); and whereby God the Father Almighty has transplanted us out of the unholy and unfruitful stock of the first Adam into the holy and true stock of the Second Adam—differs from the Lord's Supper in two special peculiarities. In the first place baptism is the act of dedication whereby men receive

access to the life of Christ, and are brought into the condition in which it is first possible for them to worship God in the Christian Church; and secondly, it results from the very nature of baptism that its performance cannot be repeated weekly as a regular act of worship like the Lord's Supper. On this ground it could not in like manner be typified in the worship of the Tabernacle as is done in the case of permanent and regularly repeated acts of Christian worship. But we would not assert that the Old Testament type of baptism had no other symbolic meaning than what baptism has; but as the cleansing with water in the laver in the court refers in regard to worship to the preparation of the priests for higher worship, as besides, in regard to the difference mentioned in the New Testament between the Church and the world, it refers also to the sacrament of baptism which is the only Divine line of demarcation between both; and whereby man is introduced to the highest privileges and duties of which he is capable.

The Lord's Supper and Baptism are the only two sacraments which have universal application to every member of the Christian Church: therefore, among all like acts which are fulfilled in the Church and are typified under the Law, they have the highest place and signification. Therefore is it that only these two sacraments are typically represented to us in the con-

stitution of the Tabernacle by means of furniture which formed a constituent part of the same; while other sacramental acts performed in the Church are typified only in the services of the Tabernacle. To this class belong confirmation, ordination, and private confession and absolution.

This is a fit place to say a few words about the monthly and yearly feasts of Jewish worship, of which we have had no opportunity of considering.

After a brief repetition of the daily and weekly sacrifices prescribed in the Law (Numb. xxviii. 11), God commands that in the beginning of each month an appointed very solemn sacrifice should be made, consisting of two bullocks, one ram, and seven lambs. The two bullocks are a type of the priesthood of the Church Universal; the ram, the type of the deacons of the Church Universal; and the seven lambs represent the whole Church of Christ in contrast with any particular single congregation. With these various meat and drink offerings and divers acts were connected, which refer to each of the three kinds of the above-mentioned victims.

Besides this monthly sacrifice, we read further (Numb. xxviii. 16), of the institution of three great principal yearly feasts of Jewish worship; which were:

1. The Passover, which was a type of the Christian Good Friday and Easter, celebrated by the Church as the anniversaries of the death and the resurrection of the Lord and Saviour (1Cor.v.8); 2. The Feast of Tabernacles, to which in the Christian Church corresponds the festival of Advent and of Christmas, when the Church celebrates not only the first advent of Jesus Christ in the flesh, but also His second coming, which shall take place when the tabernacle of God shall be with men (Rev. xxi. 3); and 3. The Feast of Weeks, so called, or Jewish Pentecost, which took place after the gathering-in of the harvest. This is a type of the Christian Pentecost, when the Church celebrates not only the first outpouring of the Holy Ghost at the beginning of the Christian Church, but also the last glorifying of the Church by the Holy Ghost which is to be effected at the end of the present economy.

These are the three great yearly feasts of the Christian Church. There are yet others, for the observance of which the most ancient practice of the Church as well as the example of the Lord Himself gives witness: for He as a Jew observed the Feast of Dedication, although it had not been expressly enjoined by God. But the observance of the three above-mentioned feasts rests as well upon Holy Scripture as also upon the traditions of the Church.

Besides all these daily, weekly, monthly, and yearly services of worship which relate altogether to the whole Church, there were yet many others prescribed in the Law, and which have no less a typical signification for us Christians. As they have reference however either only to single individuals, or yet only to cases wholly peculiar, we may therefore omit here the particular consideration of them. We may, however, very briefly remark that the whole Mosaic arrangements, and especially the disciplinary parts of the Law in all their essential or occasional parts are especially rich in typical signification, from which as from an inexhaustible fountain, the Church should always draw instruction concerning her right order in every respect, concerning the right performance of each act of worship, concerning the right fostering of each of her members, and also concerning the care with which she should guard and keep the gracious gifts which appear in her, and concerning the means whereby she ought to remove every evil which shall creep into her.

Having come now to the close of our remarks, we give one more parting look at the various arrangements of the Tabernacle. From Ex. xxxvi. 5, we learn that the number of freewill offerings and the whole aggregate of materials for the building of the Tabernacle were very soon much greater than were needed

and were asked for by Moses. Ought not such a readiness of will and a like zeal in the Christian Church to be always manifest to serve the Lord, and to glorify Him in and by His Church? Ought not He, Who has so richly supplied us with all things for our satisfaction and enjoyment, to see always our thankfulness and liberality? Yea, ought we not always to bring with joyful hearts our offerings to Him, although He really never needs them?

Now, therefore, let each one who is willing come. Let each one come and bring his gifts - gold, silver, brass, purple, scarlet and fine linen as he has ability, and they who are wise-hearted women may come and bring their works, each as she is able (Ex. xxxv. and xxxvi.). Both men and women, rich and poor, princes and wise men, come all and bring your gifts for the building of the House of God in your midst: come, and be built up as spiritual stones on the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner stone, that the whole building may receive the help of each of you and be framed together, and thus may grow to the Divine grandeur of an holy Temple in the Lord, yea, a habitation of God through the Spirit (Eph. ii. 20; Col. ii. 19; Eph. iv. 16), and all in love.

Amen.